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The LUTHERAN OUTLOOK

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The Crucial Problem In Economic Life

The Responsibility of the Church In the Economic Sphere

Clouding the Issue

By Herman A. Preus

Can Protestantism Succeed . .

By George C. Bubolz

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By W. C. Koehler

L. XII MARCH, 1947 No. 3

Pointed Paragraphs

CRIMINAL AMERICA

It will be a shock to honest, law-abiding and too-often complacent Americans to read the annual report of the Federal Bureau of Investigation on crime in the United States. Since detailed, modern crime records have been kept, there never was a year so black and shameful as 1946.

Last year, during an average day in the United States, 36 persons were murdered, 33 were raped and 185 feloniously assaulted. Each day also there were 172 robberies, 981 burglaries, 630 auto thefts and 2500 miscellaneous larcenies. Not recorded in the report were embezzlements, fraud, arson, etc.

Compared with 1945 these figures show an increase of 23.3 per cent in murder and manslaughter, 15.7 per cent in robbery, 5 per cent in rapes, 12.9 per cent in aggravated assaults, 8.8 per cent in larceny and 11.3 per cent in burglaries.

All of which means that in 1946 murder and manslaughter eliminated 8442 Americans while manslaughter by negligence accounted for 4701 more. There were 12,117 reported cases of rape, 62,782 of robbery, 67,512 of aggravated assault and 357,991 of burglary.

These terrible statistics speak their own sermon and point in accusation at the deteriorating American home-life, the parental and school responsibility, the trend away from Christian morality and the fading individual and community pride, decency, self-respect and honest ambition, that are among the root causes for such a blot on this people.

—The Columbus Dispatch.

Do not pray for easy lives! Pray to be strong men! Do not pray for tasks equal to your powers! Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

PATIENCE

Plant patience in the garden of thy soul!
The roots are bitter, but the fruits are sweet.
And when at last it stands—
a tree complete—
Beneath its tender shade the burning heat
And burden of the day shall lose control;
Plant patience in the garden of thy soul!

—Selected.

TO HELP A HOME

Hobbies enliven a home, especially if each member makes it a point to be interested in every other member's hobby.

Contrive home enterprises, such as raising chickens. Earning money together solidifies a family.

Give every member of the family a place where he may be alone, and respect his privacy there.

Adopt as your motto: "Nothing is good enough for the home that is not good enough for strangers."

Adopt as another home motto: "Do first whatever involves another."

Establish a common center for the home, a family round table, comfortable and well lighted.

Make it a principle that the friends of any member of the family are the friends of all members of the family.

Read the newspaper co-operatively, each member of the family to specialize in the news of some division of the world.

Whenever possible, let each member of the family learn a different instrument, so as to form a little home orchestra.

Family life will be greatly blessed if each member learns the cherished ambition of every other member and strives to promote it.

Keep a home diary, to which each member contributes every day a line in his own writing, giving the principal event of the day for him.—*Christian Endeavor World.*

Six evils must be overcome in this world by a man who desires prosperity; sleep, sloth, fear, anger, idleness and procrastination.—Hindoo Proverb.

PURSUE THE AIM

If a Sunday school teacher keeps before him the one aim, that he will win his pupils to the love of their Savior, and if he bends to that aim all his powers of wise and skillful presentation and persuasion, and if he adds the power of fervent and persistent pra and the masterful influence of the H Spirit, then in drawing the boys girls to the Lord Jesus, he will also cidentally draw them to himself, will gain their lasting affection gratitude, he will hold their rever attention, and he will maintain a and eager attendance. All kinds Sunday school success are bound in this one supreme success. Let rely on our blessed Redeemer, tea ers, and look to Him alone.—*Amos Wells.*

It is not work that kills men; i worry. Work is healthy: you hardly put more upon a man than can bear. Worry is rust upon blade. It is not the revolution t destroys the machinery, but the f tion. Henry Ward Beecher.

TWO GREAT FACTS

Isaac Newton, the renowned Eng astronomer, lay upon his death-b His life's work was done, and he cupied himself more fully with the ture. "I have learned two great fac he confessed. "One is that I an great sinner, and the other, that Je Christ is an even greater Saviour."

—Selecte

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Official Organ of the American Lutheran Conference
REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, I

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EDITORIAL

eems to me that this is probably the basic question our era. Under all the confusion that perplexes us s this key log in the jam. If the human race lasts enough, history may describe the twentieth century e time of the armageddon of basic beliefs.

e question is not whether man is moral or not. Man is both moral and immoral. The very fact that he is able to hold a concept of right and wrong indi- that he is a moral being. And the fact that, no mat- hat his concept of right and wrong may be, he is not to cling to the right undeviatingly proves him to moral.

his a Moral verse?

e question is deeper than that — is this a moral rse? That is, does the universe in which we live nove and have our being set for man a certain ab- e standard of right and wrong? Does it hold man nsible for deviations from that standard? Will the of life unfailingly reward righteousness and unfail- penalize transgressions? It will be seen that this ately becomes the question. Is there a God whose will is the absolute standard for man's conduct, and having made man in His image, will hold him to ac- ?

stern civilization flowered and bore fruit in a so- which answered that question with an unhesitating almost unanimous "Yes." That same civilization seems to be on the way to dissolution and disappear- in a society which has become confused and uncer- as to the answer. Whence came this uncertainty onfusion?

came when biological theorists said, "Man is an ac- t; the product of blind, insentient forces."

It came when textual critics said, "The Bible is a human product; the creation of the human mind."

It came when sociological theorists said, "The moral code is whatever man makes it; the product of his own superstition and desires."

It came when political theorists said, "Religion is the opiate of the masses; freedom will come when we destroy all such superstitious belief."

The conference of the envoys of the Four Powers began today in Moscow. It began gloomily, with little hope being entertained anywhere that it will accomplish much. Britain is worn out. France is a decayed shell. Two strong nations are left: Russia, with a philosophy of militant atheism which it holds with religious fervor; and America, with a philosophy of Christian idealism which it inherited from an earlier age and holds but uncertainly and half-heartedly now.

How can any agreement be drawn between two such philosophies that will be worth the paper it is written on? What would bind an atheistic statesman to keep his word? Do not the communistic borers-from-within learn first of all to lie about their party membership? When Gerhardt Eisler, reputed to be the head of the Communist Party in this country, was brought before a Senate committee and refused to take oath, they indicted him for contempt of the Senate. I wonder why they thought taking an oath would mean anything to him. If there is no God, man can do what he considers expedient. If there is no Word of God, that moral code will obtain which is backed by the greatest force of arms.

But the Western world has hardly any better reputa-

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tion as far as morality of action is concerned. Our Western civilization is in a tight spot, brethren, and it is there because we maneuvered it there, little by little. For years we have been acting (I say "we" because we are responsible for the way our leaders act) as if there were no absolute standard of morality. We have been acting as if expediency were our God. We let Mussolini get away with the rape of Ethiopia because that was expedient. We sold oil to Japan for her conquest of our friend China because that seemed expedient. We raised no protest when Russia crushed our friend Finland.

Things got worse and worse. We got conscription with the promise, "Your sons will not be sent to fight overseas." We finally got into the war — or England did, which amounted to the same thing — when Poland was invaded. The integrity and autonomy of Poland were to be guaranteed; but after a bloody and costly war Poland is enslaved and divided. We paid lip service to Western idealism in the Atlantic Charter, but presently we discovered that the famous charter was merely a few notes on scraps of paper, that no one had ever signed it, and that it had never been more than propaganda anyway.

We broadcast that we wanted no territory, and that when we had won the war every people would have the right to vote on its own form of government. Then came Teheran and Yalta and Potsdam.

This cynical acting on expediency has brought its own reward, and the end is not yet. We are in Germany and there is no telling when we can get out. We have to support Germany and Austria because we have consented to the dismemberment of those nations so that they cannot support themselves. Last week Britain notified us that she is unable to maintain her position in Greece, and invited us to take over. We are holding England up; we are holding France up; we are feeding Germany and Austria and Italy. Now we shall have to hold Greece up. Perhaps Palestine will be next. If we withdraw one step anywhere, the whole structure of cards will collapse. How long can the American taxpayer support the whole world?

Is this a moral universe? Is there an absolute right? Does wrong-doing bring inevitable suffering in its train? We Christians believe so, and the course of events seems to point to the correctness of that view. Of course Russia hasn't come a cropper yet, but God isn't through with history yet, either. "Though the mills of God grind slowly, yet they grind exceeding small."

Well, then, what is the course to take if we would be a strong and happy nation?

It is to get back to our faith in God and in His absolute goodness and in our unavoidable responsibility. It is to elect leaders who will set our nation's course by the Ten Commandments and the Sermon on the Mount, and hold it there. It is to write our faith in the moral universe into our constitutions and charters and treaties and laws, and stand by them. It is to teach this faith to our c dren in the schools and preach it in our pulpits and w it in our books and sing it in our songs. It is to get of the preachers and teachers who have been nibb away at the majesty of God, the truth of God's Word, the validity of God's law. It is to make up our mi once for all that righteousness exalteth a nation, but is a reproach to any people.

Supreme Court Decisions

TIME was when the Supreme Court of the Un States enjoyed universal support and accl That reputation had been built up by decades generations of wise and impartial interpretations and cisions. There were great names among the Just who slowly built up the Court's good name. We member some of them: Justice Oliver Wendell Hol Justice William Howard Taft, Justice Charles E Hughes.

But there came a change in the political atmosph The executive branch of the government had some ideas about many things, and it seemed to those in f of the new ideas that the Court was stodgy and react ary. There was scornful talk of the "nine feeble men", and a plan was proposed by which the comple of the Court would be changed through the additio new blood. This aroused such determined opposi that the plan was dropped; but the passing of time ne theless brought about almost a complete change in Court's personnel.

Whether the Court as it is now constituted is the e of the same august tribunal in its golden age is per not for us to say. Some of its present members grow in stature with the years until their names linked with those of the great Justices of bygone y That does not mean, however, that we are not t concerned with the decisions they hand down in meantime, or that we are not permitted to express opinion of those decisions.

There have been three important and far-reaching cisions recently which are a matter of serious con to thinking citizens. Two of them were in the fiel labor legislation and the third in the area of the sep tion of church and state.

The first labor decision was the one that validated portal-to-portal pay suits. Immediately a rush bega bring such suits, until the total back pay asked proached the sum of $5,000,000,000. It began to loo if the Supreme Court had let a djinn out of the b who would be hard to get back in. It was apparent the greed of the workers for easy money would des many of the companies they were anxious to milk. some union leaders discouraged their workers

ıg these suits, perceiving that they were not add-
y lustre to labor's already dimmed prestige. Now
ess has stepped in and is devising new legislation
ıg the situation under control.

other labor decision was the one upholding the fine
d against John L. Lewis and the United Mine
rs for contempt of court in disregarding an injunc-
Though Mr. Lewis seemed to have law on his side
ıch as labor legislation which is the law of the
pecifically prohibits the use of the injunction to
ıt a strike, nevertheless the action of the Supreme
in upholding the fine for contempt met with popu-
or. Labor had overplayed its hand in some of the
of recent months. People saw that strikes which
ff the light and power of a whole city, or disrupt
s transportation, or stop all loading of ships are
which endanger the health and well-being of the
l public. And so they were quite willing to see
wer of labor leaders checked and curbed. Basic
ı rights to life, liberty and the pursuit of happi-
e involved. As one man put it, "No group has the
o destroy the civilization of which it is a part."
e law against the use of injunctions to stop strikes
on the statute books. Either the law will have to
nged to accord with practice, or practice will have
form to law.

third Supreme Court decision, of great interest es-
y to church people, was the one upholding a New
court in deciding that parochial school children
ide in public school buses, or that a school district
e right to provide them with free transportation.
ersey has a law to that effect, as have a number of
states, and a taxpayer brought suit attacking the
utionality of the law. The point of law involved
separation of church and state, as provided for es-
y in the First Amendment to the Constitution,
says that Congress shall make no law respecting
tablishment of any religion or prohibiting the free
se thereof. Around this First Amendment there
own up a great body of public opinion and local
ate laws supporting the position that it is unlawful
any money obtained by public taxation to support
ch in any way.

Roman Catholic Church, which is avowedly aim-
gain control of this country, began to whittle away
s tradition with great patience and determination.
tate requires that children must go to school; then
it must see that a way is provided of getting there, even if the school chosen is a private one. The highways are dangerous; as a matter of public safety the school district must provide even parochial school pupils with safe transportation. The Catholic property-owners pay taxes, too; it is only fair that they get something for their money. The school district provides free text-books for public school pupils; why not for parochial school pupils? The same argument is used in regard to free school lunches. With great adroitness these arguments are used to gain a concession here and another one there, a state law here and another one there.

Now the Supreme Court has declared that there is nothing unconstitutional about a state law that permits public tax money to be used to provide transportation for parochial school pupils. As in the case of the portal-to-portal decision, the Court seems to have failed to see the far-reaching consequences of its decision. It has given solidity and impetus to the Catholic drive to maneuver itself onto the public payroll one way or another; to derive support for its own project, Catholic education, from general taxation. To many of us this still seems to be unconstitutional, and the arguments of the minority group of Justices seem to us laymen to be sounder than those supporting the majority decision.

It was a 5 to 4 decision. And one of the majority was Justice Murphy who, as a Roman Catholic, might with good precedent have considered himself an interested party and ruled himself out as a judge in the case. Not only have a number of these important decisions been very close, but the majority decisions have been supported by a variety of arguments, the Justices agreeing on the decision but not on the reasons for arriving at it. These hair-line decisions arrived at by different lines of reasoning do not add to the prestige of the Court.

The school-bus decision means that those who oppose the support of any church by public taxation will have to pay closer attention to bills introduced in state legislatures, and make the fight at that level.

EDITORIAL NOTE

Contributors and correspondents are asked to send their manuscripts to

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Clouding the Issue

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EVERY American Lutheran is concerned about saving and rebuilding the Church in Germany. But we are not all agreed on HOW this is to be done. And our disagreement, I believe, is based not so much on principle as on lack of information. This article is therefore a plea for the facts. We have confidence in the good men we are sending to Germany from time to time. We believe their hand would be strengthened if they had the whole Lutheran clergy and laity behind them, thinking and praying with them on the basis of facts. This is not a criticism, but only an opinion. The secondary purpose of these lines is to throw further light on the German situation on the basis of direct contact with the German Church through correspondence and previous personal visits there.

HOW is the Church in Germany to be made strong for the future? There are two possible ways, to state the issue simply, and Lutherans of all countries must decide in which way the task is to be accomplished under God. It goes without saying that the answer is in God's hands. But God builds His Church through men who preach the Gospel and administer the Sacraments. Here are the two ways that appear to be reasonable alternatives:

1. Build one great Evangelical Church in Germany, embracing all Protestants, eliminating or minimizing all denominational lines, with complete pulpit and altar fellowship between Lutherans and Reformed.

II. Build strong the Lutheran Church of Germany, to stand side by side with the Roman and Reformed churches, preserving and revitalizing the heritage of the Reformation.

Here then is the issue: do we want to preserve the Lutheran Church in Germany, or are we ready to give it up in favor of one large Protestant Church? This is the issue we feel is being clouded. We are not yet aware of what is at stake, because we are not sufficiently informed. And the subtle danger of the situation is that the great bulk of the information, the publicity, the literature, the propaganda, and hence probably also the public opinion, is all on one side. The case for a united Protestant Church in Germany is being thrown at us from all sides. The other side is silenced.

They present a strong case, these protagonists of one Evangelical Church in Germany.

1. The World Council of Churches is a powerful institution. With its great purpose of uniting all Protestantism it is to be expected that all the weight of its influence will be thrown into the scales in favor of a united Protestant Church. When we consider the resources and the facilities they command for the dissemination of information, for providing leadership, literature, speakers and financial help, we may easily imagine the influence which they will wield in shaping the futu Church of Germany.

2. Comes Martin Niemoeller, the hero of the Germ Church's struggle with Nazism, with a testimony to power of the Gospel that sweeps us all off our feet, cluding the writer. He comes out of his experience, we would expect, with a deep sense of the glory of t Communion of Saints and the oneness of the Chur In the issue before us the whole weight of his testimo is thrown on the same side, a united Evangelical Chur in Germany. He has been the leading spirit in the called Confessing Church throughout the struggle. has drawn a great body of Protestants, Lutheran a Reformed, into a unit on the basis of faith in Jesus Chr He believes that the time has come when Christians Germany should concern themselves, not about build a strong Lutheran Church and a strong Reformed Chur according to the old historical lines, but with establish one strong Evangelical Church for all Protestants. the course of this effort he has joined with his friend, Rev. Hans Asmussen, sometimes called Niemoeller's th logian, to inspire the "Confessions" of Barmen in 1 and Halle in 1937. The full implications of joining in t movement for a united Evangelical Church in Germa becomes clear when we read the statement on the Lor Supper as it was accepted by the Confessional Syn *(Bekenntnissynode)* of the Evangelical Church of Old-Prussian Union meeting in Halle on May 10-13, 19

> "Jesus Christ, our Lord and Savior who came in the flesh for our sake, who offered Himself upon the cross for us and who bodily rose from death, He Himself is the gracious gift of the Supper of His congregation instituted by Himself."

Then follow some paragraphs on altar-fellowship in Sacrament:

> "The differences existing between us (the members of the Lutheran, the Reformed, and the Union Churches) in the doctrine of the Lord's Supper concern the mode of self-communication of the Lord in the Supper, and do not concern the fact whether the Lord Himself is the gift of the Lord's Supper. Therefore affiliation with the Reformed Church is no reason for being excluded from the Supper being celebrated by a congregation of the Lutheran Confession, nor is affiliation with the Lutheran Church a reason for being excluded from the Supper celebrated by a Reformed congregation; *therefore, members of the Lutheran, Reformed and Union Churches can celebrate the Lord's Supper together without coming in conflict with the Scriptural administration of the Holy Supper.*"

ording to the late Dr. M. Reu, "the position taken (i. e. in the Halle statement) was based upon essays n by Hans Asmussen . . . " etc. (M. Reu CAN STILL HOLD TO THE LUTHERAN DOCTRINE HE LORD'S SUPPER, Columbus 1941, p. 76).

s evident that this position overthrows completely stand of Luther at Marburg and of the Lutheran ch for 400 years since. The Real Presence of our s Body and Blood in the Sacrament has to this day held so precious in the Lutheran Church that she lt it unthinkable to compromise with those who do elieve the doctrine by celebrating the Sacrament them. It is a fundamental doctrine which separates nd we American Lutherans are wondering, with friends across the sea, whether in the fever of the nt the Lutheran Church is ready to relegate this us doctrine of the Real Presence to a position of importance for the sake of outward unity. In spite r tremendous admiration for the heroic stand of r Niemoeller, is it reasonable to change the whole inal direction of the Lutheran Church on the basis e man's experience under the abnormal conditions ar and concentration camps? Are we willing to our historical and Biblical doctrine of the Real nce scuttled through the influence of a great hero says, "I should have to read my New Testament different eyes if I were to find in it what these sac-ntalists pretend to find" (Niemoeller in THE LU-RAN 12-11-46)?

The Confessing Church, or Confessional Church, is apparently willing to merge its outward identity the new over-all organization of all Protestants, the gelical Church in Germany, called EKID *Evang-e Kirche in Deutschland),* whose Chancellor is Asmussen, with Bishop Wurm of Wurtemberg, dent of the Council of EKID. Wurm and Niemoel-have taken their places in the World Council of ches at Geneva as representatives of EKID.

ID may mean the virtual dissolution of Lutheranism ecoming The Protestant Church of Germany em-ng all Lutherans. Or it may become a federation, itting Lutherans and Reformed to build up their ctive churches within the larger framework. Stew-V. Herman in his well-documented book, THE RE-CH OF THE GERMAN CHURCH states the issue: hnically, it must eventually be decided whether D is to remain a federation of autonomous churches ring to their own creeds, and to which even the ler free churches, such as the Methodists and Bap-may one day belong, or whether it is to become a 'union church' based, for example, upon the inter-ssional experience of the Confessing Church. The ncil of Twelve has decreed meanwhile that EKID idiced in no way the broad denominational develop-of its constituent members, but Martin Niemoeller, Council's Vice-Chairman, has been insistent that the tual unity granted to the brethren of the Confessing rch must not be thrown away." Herman says furth-at Niemoeller "foresees the day when the full weight of the 'dispossessed' peoples looking for a spiritual home will crush the antiquated structure of the regional and denominational churches. The trend, he says, is toward smaller church parishes and bishoprics in one large national church." (p. 152)

It is clear where the policy of Niemoeller would take us. The story of the Prussian Union, which thus by imperial decree in 1817 combined Lutheran and Reformed Churches in one "Union" and virtually destroyed confessional Lutheranism, would be repeated on a nation-wide scale. As Stewart Herman says, "The greatest objection to a 'union church' is that the historical Lutheran and Reformed churches would lose their identity and thereby their intimate ties with sister churches abroad." (Whether this is Herman's or Asmussen's observation is not clear from the book.)

4. How far the movement toward a united Protestant Church in Germany has gone becomes further evident from a declaration of Bishop Wurm of July 10, 1946. The Council of the Evangelical Lutheran Church of Germany (RELKD— *Rat der Ev. Luth. Kirche Deutschlands)* has presented the Lutheran Church of Wurtemberg with a Constitution for a United Lutheran Church of Germany. (VELKD). Bishop Wurm answers that his Church of Wurtemberg cannot go along on the plan in its present form, because by it "the healthy development of an Evangelical Church in Germany would be endangered." He and His Church feel themselves called by God to a "unification of the Evangelical Churches in Germany into a combined Evangelical Church in Germany (EKID) on the basis of a genuine Biblical unity for the purpose of establishing a recognized form and order and *a real Church" (Kirchengemeinschaft).* They believe, he says, that as the Halle Declaration of 1937 declares, "members of the Lutheran, Reformed and Union Churches can celebrate the Lord's Supper together without coming in conflict with the Scriptural administration of the Holy Supper."

The sum total of the Wurtemberg Bishop's reply seems to be, "We are not interested in any strong united Lutheran Church in Germany that might interfere with the establishment of a stronger united Evangelical Church." The importance of this position is emphasized by the fact that Bishop Wurm is President of the Council of EKID.

5. Add to this the fact that there is practically no Lutheran literature being disseminated in Germany, while there is a flood of literature from the Reformed side and from the sects, that the Lutheran German publishing houses are closed, while the Reformed presses of Switzerland are pouring in their literature, and it becomes quite a one-sided battle. The all-Protestant EKID has the inside track, while Lutheranism is being systematically rubbed out at every turn.

Are there then no voices being raised to prevent this liquidation of Lutheranism in Germany? Indeed there are. But they cannot get a hearing. They have no periodicals now through which they can speak. How many of us have heard a word of Elert or Sasse or Meis-

er or other Lutheran heroes who are fighting valiantly to stem the tide? What have we American Lutherans done to help those men who are fighting the battle of Confessional Lutheranism, which I dare to believe we will call *our* battle? One notable thing we have done is to "smear" the name of Herman Sasse in our press, so that now the highly esteemed author of HERE WE STAND is frowned upon by so many who do not know the true facts of the case. His answer to these unwarranted attacks has been published in THE LUTHERAN for January 15th. All this is what we call *"clouding the issue."*

Since Dr. Sasse, like the other fighting Lutherans in Germany, has no organ through which he can speak, I take the privilege of quoting from a letter he wrote on November 20, 1946. It shows what an unequal battle these men are fighting out of hunger and cold. Only one room in the house can be heated, and there with the whole family under one lamp the letters and unpublished treatises are written and sent out in the hope that the desperate case of the German Lutheran Church might reach the hearts of fellow Lutherans across the sea. He writes, "If there could only be an exchange of news and literature! In Germany we get papers from all kinds of sects, periodicals, some very good, from the Methodists, news of the inner activities of the Anglican Church, but up to date . . . no report has reached me of the meeting of the executive committee of the Lutheran World Convention in Upsala. Lutheran periodicals do not reach us."

The letter then goes on to plead for the help and sympathetic understanding of American Lutherans toward the struggling Lutheran brethren in Germany."I will not complain, but only explain why so much pressing theological work is at a standstill among us. The more important it appears to me that the Lutheran churches [illegible] America turn their serious attention to the problem [illegible] how the Lutheran Church is to survive as Church a[illegible] what must be done that the Lutheran Church ma[illegible] worthily and powerfully represent the heritage of t[illegible] Reformation committed to her before the rest of Chri[illegible] tendom and before the world. It is a noble thought th[illegible] the American Lutheran Church should not presume [illegible] 'mix into' the German Church situation and the effor[illegible] of the Lutheran Church in Germany to reorganize a[illegible] to escape the excessive foreign influence which Calvi[illegible] ism and unionism are forcing on her. But Calvinis[illegible] entrenched in Geneva, and Methodism, now interferi[illegible] militantly, know no reserve in this matter. They a[illegible] powerfully and effectively mixing into our innermo[illegible] affairs. They demand vocally and clearly altar and pu[illegible] pit fellowship within the 'Evangelical Church in Ge[illegible] many' between Lutherans, Reformed and United. B[illegible] one voice out of the Lutheran Church of the world show[illegible] ing even sympathy to our Church in her struggle f[illegible] existence we have not yet heard. Undoubtedly the rea[illegible] on is that no periodicals have as yet reached us . . W[illegible] plead with you, use every opportunity to tell the brot[illegible] ers in the faith that they must not cease to concern ther[illegible] selves about our distress. For it cannot help but rea[illegible] on American Lutheranism if our Lutheran Church [illegible] destroyed as Church, to remain only a tolerated tendenc[illegible] within a syncretistic Protestantism."

We have confidence that our American Luther[illegible] church leaders are fighting this battle, which we belie[illegible] is a battle for the truth of the Gospel. If it would hind[illegible] their efforts in any way to have more of the facts broug[illegible] to light, then let the writer be first to call this appeal o[illegible] of order. If not, I am sure serious-minded Lutherans a[illegible] waiting avidly for the whole story.

The Crucial Problem in Economic Life

(First paper presented at the National Conference on the Church and Economic Life at Pittsburgh, February 18-20)

WITH the entrance of America into the unpredictable postwar period, far-reaching changes are indicated both in her domestic life and in her relations with the rest of the world. From an arsenal of democracy, she emerges as the world's greatest economic power which, consciously or unconsciously, will help to determine by her actions the processes of economic rehabilitation, political development, and spiritual growth of her own people and of the vast millions in all parts of the world. In such a period, the Protestant churches of America should make fresh inquiry as to the meaning of Christianity for the emerging forces, new issues, and new alternatives for action, in terms of desired specific behavior.

In any attempt at locating and defining issues in t[illegible] light of the Christian ethic, it is primary to ask the [illegible] sential questions. Even this is a difficult task for a Pro[illegible] estant group because of the lack of agreement as to t[illegible] application of Christian principles to concrete social [illegible] sues. Yet it is considered essential that Christian co[illegible] sensus be steadily widened with respect to such concre[illegible] judgments, and that differences be more sharply define[illegible]

As a basis of discussion of the present economic s[illegible] uation from the standpoint of Christian principles, t[illegible] following assumptions are shared by (the majority o[illegible] the members of this Conference.

(1) The Christian Church considers the dignity a[illegible]

ı of the individual and the welfare of mankind, of ary importance in the Christian ethic.

The ethical doctrines derived from the Old and Testaments and enlarged by centuries of Christian ght and practice are of unlimited scope, and relevant areas of human relations.

Human society is in the process of change, and in rea of human relations have we attained a truly stian standard of life.

The principles of the Christian Gospel are appli- to the structure of social relations, to the organiza- of society, as well as to the personal relations of hu- beings. The factors of economic status and econ- relationships are of basic importance and are funda- al in shaping the quality of life.

view of these assumptions, we believe that the fol- ng problems are of vital concern to the church.

) *Can our economy so utilize its resources as to as- economic stability and progress and at the same time erve and enlarge the essential liberties of man?* The ated recurrence of business depressions with the t of increased intensity and broader effects on hu- welfare in unemployment, agricultural distress, kdown of business enterprises, and dire human con- ences has become an ethical issue of the first magni- . The concern of Christians in this phenomenon is sified because the national economic capacity for uction is manifestly equal to the requirements of an terrupted high level of living for all our people. The n "full employment" has come to have an ethical ning to millions of our people. Its implications will careful and intensive study as to their effects upon iberties of the individual.

ıe definition of these liberties in economic terms as as their relationship to increased economic stability wide moral significance. Do these liberties include ·ight and opportunity to work of all individuals with- regard to creed, race, national origin, class, or sex -determination in choice of work), freedom of ght and speech, and similar liberties? At the same do they include the security of a living wage, steady loyment, and protection against the hazards of sick- , accident and old age, when gainful employment is onger possible? The Christian conscience in Ameri- onfronts these obligations growing out of the belief ıe brotherhood of man, but with continuing perplex- that have to be solved.

:) *How can full production, full employment, and table distribution of the national income be achieved maintained, and what is the relation thereto of re- tions that may interfere with these results?* To reach e objectives and to assure a higher standard of living an increasing population, the prerequisites are new rprises, new products, greater productivity per man r, and increased efficiencies in production and dis- ution. Dislocations in industry, employment, and ribution of income, however, are often the results of ı changes. How may capital for new enterprises, ıter research for new products, technological improve- ments to produce for greater efficiency, and markets for the increased supply of products be most satisfactorily achieved? The excessive taxation of income, the methods and the control of the distribution of the reserves, savings, and surplus of corporations, the disparity between total savings and productive investments, the stoppages of work by either management or labor, the withholding of goods from the market, the lack of sufficient purchasing power and balanced distribution have been cited among the restrictions that may interfere with the achievement of these objectives. The members of Christian communities have a moral obligation to consider the many complexities of the situation and to promote an intelligent understanding of economic relationships as they work for the objectives of full production, full employment, and equitable distribution of income.

(3) *What role should government play in our economic life? What criteria should be established in determining such participation, with particular reference to its impact upon the utilization of the capacities of the individual and his growth and development socially, intellectually and spiritually?* The tremendous extension of government initiative and power occasioned by the great depression and accentuated by the war, and, furthermore, the complete identification of Government with the national economy now challenging many people throughout the world, has posed a question that in its magnitude is essentially new in our national life. It is the question whether governmental planning and control in the interest of economic equilibrium can be exercised without loss of integrity in the government itself, without impairing essential economic functions through weakening private initiative, and without political encroachment upon large areas of life in which cultural freedom has, in our tradition, been highly prized. Here again there is a certain antithetical relationship among values. Few question the necessity of a substantial measure of governmental regulation of an increasingly complex economy. Most persons recognize the value of governmental co-ordination and leadership in time of emergency. The nation has committed itself to promoting education, highways, and many services where government action is considered desirable in order to promote private enterprise and public welfare. Yet there are few among us who are insensitive to the value of personal and cultural freedom.

To find the optimum accommodation, however, between these opposing sets of values is an unsolved problem. This may mean more than discovering a norm on the basis of existing habit patterns. It demands a careful survey of new conditions before us and a setting up of Christian criteria for the determination of government participation — with effects upon the development of the individual in our society constantly in mind.

(4) *What role should voluntary economic groups— business, labor, agriculture, finance, consumers' etc.— play in our economic order?* Many claim that there has been a rapid increase in the development of such cooperative groups. What is the extent and what are the

purposes of these organizations? Do they contribute to more or less initiative and responsibility on the part of individual members; wider or narrower application of the democratic principle; greater or reduced productivity and distribution of goods and services? To what extent do they affect the legislation of our country for larger social or individual benefits? Do the activities of these groups lessen or increase the demand for governmental action in the interests of public welfare? Can these groups help to eliminate the evils of monopoly in both government and private enterprise?

(5) *To what extent has concentration of ownership and control brought beneficial or harmful effects to public welfare? What are the corresponding effect of their diffusion?*

It is widely contended that concentration of control in the fields of management, labor, and agriculture has resulted in a serious menace to our competitive system. To what extent and in what particular areas is the contention valid? What have been the resultant effects of such action upon the growth of democratic institutions and economic welfare? What influences of government action, such as tax policy, anti-trust law enforcement, tariffs, etc., have given rise to greater concentration or diffusion of control?

(6) *Upon what basis can the church concern itself constructively with the problems of wages, prices, and profits?* This is a subject of which there has been too little exploration by the public. The public feels the need for more information in the confusion of contending and often contentious claims made and opposed by different sides. It also feels the need for standards by which it may give meaning to the information which it gets. Wages and profits are methods for enlisting different productive factors. They are also a method for distributing the national income. The relationship between wages, prices, and profits has its technical aspects, but it also carries wide social implications.

To what extent may the acquisitive urge in individuals be appealed to, through profits and wages, without undermining the Christian character? Are there other incentives which may be used to stimulate achievement? By what criteria should prices, profits, and wages be arrived at to bring our economy to the highest development and bring the best results to the individuals concerned? Can better security be provided to the worker and his family by means of an annual wage? Can such a wage be guaranteed? What adjustments would be involved in respect to prices and profits? The answers to such questions have an important moral as well as economic significance.

(7) *How can industrial relations be made more harmonious, and the church use its influence most effectively toward this attainment?* The public has seen wide-spread work stoppages, loss of essential services, dislocation of industry, impoverishment of people through lack of supplies, occasioned by friction between labor and management, without kowing many times where the blame, if any, should rest. Corporations and trade organizations have unusual power in a world of mechanized industr Organized labor is now a power as it was not when th churches first espoused its right to exist and to grow Has the power thus gained by both management and l bor been properly used for social benefit? How can th public judge the merits of a dispute? What considera ations are relevant to an accurate and fair appraisal o the claims frequently made that both corporations an labor organizations have become monopolies? Whe does an enterprise become so affected with a public in terest that its management and employees, and its pric policies should come under public regulation and con trol? Along what lines may the Church move aggres sively to develop good will, social responsibility, and "t getherness" among the parties engaged in collective ba gaining?

(8) *How may government be used to provide soci security without thereby undermining the assumption o responsibility by individuals and groups of individuals* There is wide and strong support for socializing indivi ual risks incident to old age, sickness, unemployment, an other needs. Social security helps cushion the drop individual earnings and purchasing power occasioned b these emergencies in society. The effect of social s curity upon individual character and family life cannot however, be neglected. Too much insecurity is detr mental to moral and economic growth. At the sam time self-reliance and an adequate sense of social r sponsibility are necessary for character. How these tw needs are to be met and safeguarded is a social proble with which all Christians should be concerned.

(9) *How can the church most effectively assist solving agricultural problems?* Such problems as ad quate deals for all people are involved in parity, econom equality of living for farm people, in land tenure, hou ing, health, education, migratory labor, expansion of pr ductive capacity, mechanization, conservation of natur resources, the interdependence of rural and urban lif and the organization of farm labor, must be studied wi the light of Christian principles thrown fully on the fac presented.

(10) *What should be the economic relationships the United States to other nations in the light of its un quely influential economic position?* The economies other nations are both directly and indirectly affected b the domestic and foreign policies of our economicall powerful nation, the most economically powerful nati in the world. The government of the United States in i acceptance of membership in the United Nations is com mitted to the necessity for world co-operation. What ec nomic commitments are thus entailed? What balanc must be achieved in determining such policies as tariff cartels, immigration, etc., intergovernmental commodi agreements, between their effect on world trade and pro perity, and their effect on domestic well-being? Althoug nations may organize their economic life along sharp contrasting lines, to what etxent can the Golden Rule b applied so that harmony, social justice, and internatio

ell-being may be promoted? What does the prin- of Christian stewardship require with regard to the f our economic resources in the relief and rehabili- of other peoples?

l) *How can our national economy secure and de- atomic power for the greatest interest of all people?*

The problems herein mentioned all have peculiar moral significance under a Christian code of ethics. The social obligation of the church is not lessened by the fact that the problems are complex. Rather the complexities constitute a greater challenge to the Christian conscience today.

The Responsibility of the Church In the Economic Sphere

(Section II of the report adopted by the National Council on the Church and Economic Life, held at Pittsburgh, February 18-20, under the auspices of the Federal Council of Churches)

HE Protestant churches address themselves to the proclamation of Christian standards for economic re- nships. The task is fraught with hazards. Not least ese is the danger of seeming to equate the Christian el with a particular economic program or system.

e Christian Church must never assume that the tical meaning of its basic teachings can be crystal- once for all. The Church cannot provide blue- s; it can give perspective. Christianity is not to be ified with any particular economic system. It is pro- dly dedicated to economic justice and order but not y one form of achieving these.

ery system is to be judged by Christian standards h transcend it, and the judgment is likely to issue in nendation of some aspects of the system, condemna- of others, and indifference to others.

hile the fundamental perspectives of the Gospel re- the same from age to age, they must be brought to afresh on each new development in the changing l scene. But the Christian is confident that these pectives, when accepted, can provide essential guid- for the life of each successive generation.

ie spiritual resources of the churches do not come ly from the past, nor have they ceased to accumu- By the guidance of God, illuminating the mind and itizing the conscience, persons of Christian commit- t and insight are raised up in these latter days. ough prayer and worship and struggle in the world, merable men and women in every vocation are seek- at this hour to know and to do God's will for them for their time.

Some Christian Affirmations

ut of this wealth of experience from the past and the ent, the Christian faith makes affirmations that are of ial importance for economic life, among which are e:

God is the source and sustainer of all life. In Chris- faith we are assured that we have a fortress mightier ourselves, so that concern for ourselves and our safety does not need unduly to preoccupy our lives. By humbly seeking God's guidance together and our obedience thereto, we can find a basis for solving the most complex difficulties of life.

2. Love is the basis and fundamental commandment for the fulfillment of life. It underlies our creation, and it is for us incomparably revealed in Jesus Christ. If men would love God, they must also love their neighbors, who are likewise sons of God. Love of neighbor, not advantage over him, is the rule of the Christian life. Self-transcending love, not primary concern for one's self or one's possessions or one's security, is the fundamental law for man.

Christianity has recognized in most ages that this standard is higher than most men, or perhaps any man can attain. It has defined "proximate" Christian obligation in terms of self-restraint or justice or philanthropy. Whenever it has forsaken its basic teaching it has been recalled to the affirmation of its distinctive and extraordinary demand. The church must reaffirm the supremacy of the law of love, under which all human devices must be judged. Times without number it has warned the mighty and the proud, the classes and the nations, that lives and social orders which are established on any other foundation are destined to perish now and forever.

God Cares for All Equally

3. All men are members of a community under God, and the true community of the sons of God are foreshadowed on earth, whether or not it will be fully realized in our age or ever in history. God cares for all men equally, whatever their color or estate, and they are bound mutually together precisely because they are bound to Him. Offense against the neighbor is a sin against God, because all men are equally precious in His sight. It is also an offense against nne's self, because man is less than man when alienated from his neighbor.

Men are unequal in natural abilities, but they are equal as sons of God, who has no peculiar mercy for the privileged and no special forgiveness for the strong.

Strength is an endowment for the service of the neighbor, not for the aggrandisement of oneself. Least of all is strength an end in itself; it is a means of service to be rendered to the community of mankind.

4. Man is endowed with moral freedom. The use of his freedom is always conditioned and limited by the freedom of other persons and by many necessities over which he has little control. But in no realm is man merely an automaton driven by exterior forces. In economics, politics and other spheres of human relations he has moral responsibility, which includes the effort to widen the range of effectual freedom for all men.

Must Restrain Sin in Man

5. Man, though created in God's image, is also a sinner, often using his freedom to serve false gods. Most conspiciously, he tends to use his freedom to serve himself before all else, and to make his own will the supreme rule of his life. He must respect himself and seek his true fulfillment, but when he makes concern for himself the primary aim of his life he sets himself against God and his fellow-man, reducing worship to idolatry and history to anarchy.

Man, as a sinner, must be restrained, in order to prevent his ultimate self-destruction and to safeguard the community. Certain social institutions, such as the state, may serve to restrain man's egotism. But they also stimulate it and hence all political and economic institutions must be continually subjected to moral discipline.

6. The individual is a responsible agent in religion and in human relations, including economics. The individual thus exalted is not primarily an economic self-seeker; he is fundamentally a creature responsible in all things to love God and neighbor as the basic law of his life. It is difficult, therefore, for the Protestant churches to speak authentically about the groupings and organizations of society. But the basic affirmations of the Christian faith give them the right and the duty to speak, and to give its message to all economic organizations and systems.

7. The Christian community must seek continually to create social conditions under which it will be less difficult to express in daily living the spirit of redemptive love that is enshrined in the New Testament. This means that the principles of the Christian gospel are to be applied to the structure of social relations and the organization of society.

Things to Concern Christians

Christians will concern themselves with basic economic factors such as work, production, property, wages, profit, prices and industrial organization, under such general principles as the following:

1. Each person under God has a right and a duty to take his share in the world's work, and to work at jobs which will enable him to fulfill the true purposes of labor, and the responsibility to work rests on all segments of our society.

2. Production exists to serve necessary and desirable consumption. Implementation of the principle is espec ally imperative at the present juncture, because of th Christian commandments to feed the hungry, clothe th naked, and in general to meet the neighbor's needs.

3. Property represents a trusteeship under God, and it should be held subject to the needs of the communit Under Christian perspectives no single current system ownership universally meets this test. In fields when the present forms of ownership are difficult to regula for the common welfare, consideration should be give to further experimentation in the forms of private, c operative and public ownership.

4. It is desirable to work toward an economy whic provides an assured adequate annual income for ever family.

5. Profits are characteristic of a money economy an are thoroughly defensible, subject to proper methods i accumulating and distributing them. The profit motiv is a further question, concerned more directly with th motives and aspirations of men. Christians must be s tuated more largely by a service motive than by a pro motive.

As to the "Right to Organize"

6. Economic groups should have the right to organiz provided only that their purpose and activities do n contravene the welfare of the entire community. A groups are called on to exercise self-discipline and sub ject themselves to the general good. The larger com munity cannot tolerate monopoly over information, pr cesses, capital, or labor.

The Protestant churches, in loyalty to Christian fai must cultivate equal regard for all men and a passion t truth about economic realities and disputes, and th help economic groups to see themselves in a wider setti and to settle their disputes more harmoniously.

7. Develop an informed, objective, unprejudiced a Christian attitude in the approach to economic proble

8. Set an example in its own employment, investme and other economic practices.

9. Promote equal and unsegregated opportunity all, including members of racial or other minority grou

10. Stand for the abolition of preventable poverty a for the realization by all people of the great possibiliti for economic welfare.

11. Promote widespread democratic participation decisions which affect our economic destiny.

12. Help to develop in people the sense of respon bility and the motive of service to their fellow-men to expressed in economic and social actions for their fe low-men.

Seek to Find Economic Truth

13. Seek to discover and proclaim the truth about onomic conditions and speak out against clear instan of specific injustice.

14. Foster the practice of honesty in economic as we as other forms of life.

6. Promote increasing cooperation between individ- and groups in all phases of economic life.

5. Examine the effect on society and on the individ- of either concentration or diffusion of power in our ent economic life.

7. Foster economic decisions and practices which w consideration for unborn generations, as through servation and intelligent usage of natural resources.

3. The Church should use its influence to secure the cooperative participation of our nation in the econ- c life of the world and against any abuse of its tremendous economic resources and power in its relations with other nations in the establishment and maintenance of world peace, thus promoting this nation's friendship with all peoples and their economic welfare. At the same time maintain security measures adequate to insure the safety and well-being of our nation and its people in accordance with our commitments under the United Nations.

19. Stand for civilian and public control of atomic power in order to make atomic energy available for public peacetime purposes.

Can Protestantism Succeed in Latin America

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Mexico is growing at the rate of 600,000 a year. It is predicted that Brazil with a population of 43,000,000 people will have a larger population than United States before the century is over. Argentina h a population of 13,000,000 is expected to have 50,000,000 by 2000 A. D. Whether the United States will efit by the South American "boom", already under , will depend largely upon whether we maintain our ign policy as is. The Catholic Church has dominated in America for more than four hundred years and has ained almost static during that time. It is our belief t a religious revival is essential for Latin America to rid of the indifference that a large majority of Cath- clergy have had for the welfare of the people.

here is much more necessary than attempts to send testant or Evangelical missionaries to Latin Ameri- They must be thoroughly trained with an under- nding of Latin American culture, Latin American tem- ament, and Latin American religious background. in Americans have looked with considerable suspicion their North American neighbors. When they think of rth America, they think of domination. In the past, es involving a foreigner against a Mexican were de- ed according to the principle that the foreigner must right. Every American living and working in Mexico, n plant manager to gang foreman and oil driller, and ry company that had American money in it—even if vere only one red cent, said the American Embassy, l the right to this same kind of extra-territorial im- nity. They still remember Americans who owned ndreds of thousands of acres of land, the Guggenheims o had mines in many places, and how the communal ds of the villages were swallowed up, the peasants nessed to the factories—herded to work sometimes by ider with a carbine. The great loss of Texas in 1837 the incident of 1847 when a United States fleet bombarded Vera Cruz and captured the port are no doubt still a thorn in the flesh. Mexican grievances can be summed up as follows:

1. Loss of nearly one-half the Mexican territory as a result of the war with the United States.

2. Persistent meddling of United States officials in Mexican affairs.

3. Discriminatory treatment of Mexicans in the United States, especially in the Southwest.

A young instructor at the University of California and just beginning his notable career as a student of Spanish-American affairs, spent the summer of 1895 investigating the influence of the new means of transportation below the border. He returned to Berkeley with the conviction that despotism and the landed aristocracy would practically nullify the influence many of the improvements would have for a vast majority of Mexicans. The rich might become richer; the poor would not receive great benefits unless some other factor came into play. They would remain approximately where they were, landless workers bound in peonage on the big estates or underpaid laborers in the mines and factories. Their condition could not be improved, he suggested, except through far-reaching reforms carried out by the Mexicans themselves.

Land Tenure

The best source of information with reference to the character and distribution of landholding in Mexico at the present time is the 1930 agricultural census. The census shows that there are in Mexico 614,101 farm properties of more than one hectare (about 2.5 acres) in extent, embracing 131.5 million hectares and valued at 2,587.4 million pesos. There has been a movement to divide land estates because the land in Mexico was concen-

trated in the hands of relatively few individuals. Mexico was predominately a land of *haciendas* (a landed estate, as a ranch or plantation on which the owner lives) and *hacendados* (well-to-do land owner). The government had found that a further distribution of the land is necessary in order to relieve the restlessness of the peasants. Large and neglected estates are being broken up to give the peasant an opportunity to raise his standard of living. The new Agrarian Code is helping to bring reform by enlarging the rights of villages to petition for land, but it still leaves the responsibility of petitioning for and obtaining land resting on the villages rather than the government itself undertaking to grant land where land is needed.

Rapid Shift from Feudal Life to Post-Capitalistic Life

The extreme attitude of capitalistic leaders in Latin America has had a tendency to cause the people to look askance at capitalism. Capitalism travels through the normal stages[1]. First there is the early adventurer captalism, succeeded by pre-industrial capitalism within the centralized absolutistic state. Then follows industrial inland capitalism within the more or less individualistic liberal-democratic state and society. This climaxes the free enterprise system and connects capitalism with liberal parties and gives rise to a ruling class.. High capitalism follows with joint stock companies, corporations, trusts, and monopolies with elimination, to a large extent, of individualism and free competition with overseas expansion and imperialist politics.

In Latin America there has been a tendency toward a rapid shift from feudal life to a post-copitalistic life. There has been an elimination of feudal landlords and the building up of rural collectives. Because of the abuse by North American capitalists, there is in Latin America an uprising against the North American. Mexico in particular is the prize plum that the leftists beyond the seas would like to grab out of the Latin American trade pudding. Mexico has been in a state of political and social ferment for the last thirty years, has suffered many disillusionments, has mass organization psychology developed by dozens of demagogues; hence it is a fertile field for the planting of socialistic seeds. Mexico is facing a great uprising of forces from below, a bursting forth of the grievances of the native element pent up for four hundred years. There has been tremendous graft in Mexico as in other countries in Latin Amreica, but with the guidance of an evangelical Christianity bringing newness of life, it is possible that the people will have a way of cleaning out graft and eventually winning out in the great struggle.

The Religious Background of the People

There exists tremendous ignorance among the ordinary people. In a special advertisement in the El Universal, daily newspaper of Mexico City, we read the following: *"Ignorancia—Mas de siete milliones de analfabetos. Entre veinte millones de habitantes. En numeros redondos, cerca de media nacion carente de la mas elemental cu ture. La mitad de un pueblo, presa de la ignorancia facil victima del vicio y de la explotacion. Es imposibl que usted permanezca indiferente. Mexico ha desatad una guerra contra la ignorancia."* (Ignorance—more than seven million of illiterates—In round figures about hal the nation's population is lacking even the basic cultura Half the people are preyed upon because of ignoranc and easily victims of vice and exploitation . . Mexic has started a war against ignorance).

As there is illiteracy among the common people an the poor Indians so there is also ignorance about the rea value of religion for humanity. An associate professo of Foreign Studies from Latin America who is a devou Catholic believes that religious competition will be o tremendous value to our neighbors to the South. H states:

> "The priests come to conduct mass in the morning and return again for prayer in the afternoon. They are indifferent to the problems of the people. They are intolerant especially in matters of religion. One of the things that I would emphasize again and again is the need of religious tolerance and religious competition."[2]

For a number of decades the various Protestant de nominations have carried on programs in Mexico. Protestant minister who recently travelled there make the following comments:[3]

> "American Protestant leaders have done their work so well that the Mexican Church is in the hands of their own clergy. As a matter of fact, a foreigner is not allowed to hold a pastorate of a church in Mexico nor to direct a service of worship. The foreign missionary has to engage in specialized activity, such as lecturing, teaching, social work, publications or youth hostels . . Ignorant villagers who know little of any religion and who cannot distinguish among functionaries of various groups welcome the missionaries with open arms. On the other hand, many Mexicans bitterly resent the influx of Protestantism. They feel that the missionary brings something foreign to their national and racial genius. However, Protestant missionaries are not in Mexico to fight Roman Catholicism. Most of their converts come from among people whose connection with the Roman Church, if any, has been so tenuous and nominal as to be of no practical importance whatsoever."

Persecutions of Protestants occur from time to time i remote areas and at times in larger cities. A report mad in 1946 gives the following account.[4]

> "Attacks on Protestantism in Mexico City, which occurred early in the month of May, 1944, were directed more against Lutherans than any other Protestant denomination. Bills with

propaganda directed against our mission in Mexico City were found pasted on house doors in the area where our church carries on its work. Three hundred bills slandering Lutheranism were counted in the block in which our missionary lives. Grocery stores in the neighborhood began charging our missionary higher prices for foodstuffs, and at times even refused to sell him any at all."

aterialistic interest in money and in economic success aining in Latin America as it is in our own country in that light Catholics also see that their future does lie in fighting Protestantism but in fighting material-

An ardent Roman Catholic writer, Gabriela Mistof Chile, has recently made the following appeal for an Catholic and Protestant cooperation:

"Spanish America has two dominant currents, Catholicism and Materialism. The materialistic current in our countries is enormous. It counts as adepts the great majority of the educators of our youth. Our church should remember its essential unity of interest with Protestantism and consider that it loses infinitely less when the freethinker is evangelized than when the youth of Catholic blood embraces atheism with the fervor of a Roman gladiator. Sooner or later, in an hour of travail, these two branches of the faith of Christ will come to understand that their fighting each other is the greatest misfortune for all the peoples of Spanish America."

seems that the Catholic Church in Mexico and in r countries of Latin America is aware of its outworn gious forms. There is a spiritual renaissance and an kened interest in Christianity. This awakened inst is not confined to Christianity but there is also a espread turning to various cults of mysticism, occult, spiritism, humanistic idealism and electism. The nishing thing about religion in these countries during last decade is that theosophy has grown relatively e rapidly than has Roman Catholism or Protestant-. It seems that the problem can be solved if Christty comes to the people with a vital program and gives r culture new springs of reality and power. Missions are welcomed with open arms by ignorant villagers o know little of any religion. The Protestant mission- is welcomed by the people because of his positive clamation. If he has opposition from time to time by nan Catholic fanatics, he should not be surprised e they have been entrenched in that country for four ndred years, and it is understandable to Protestants o often have conflicts with the clergy of other deminations in our own country and frequently among clergy of their own denomination.

Latin American Temperament

he American continent contains two different peoples l failure to understand this causes much trouble. The Anglo-Saxon in North America is practical. He is interested in progress. He is punctual and likes organization. He likes to consider himself progressive and indicates this progress by skyscrapers and great industrial communities. Henry Ford is a great man in our country because of his remarkable accomplishment. Our people work strenuously and play strenuously.

The Latin on the other hand is traditionally minded. He likes to discuss, and one who has studied Spanish knows that the subjunctive is popular. His approach is indirect and economic organizations have little appeal for him. He is individually minded; ostentatious in every day customs. He likes friendships and will sacrifice efficiency for friendships. The Anglo-Saxon takes to science because it brings economic power, health, comfort and wealth. The Latin American, on the other hand, is primarily devoted to human relations but finds little time for the exacting isolation of the laboratory and applied science. He is proud of his traditions and his ancient culture.

Perhaps an illustration will help explain the non-capitalistic mentality of the Latin American:

An owner of a large factory was notified by his manager that he was now worth a million dollars. When the owner received the good news he was so elated he felt secure for the rest of his life and therefore saw no need of continuing factory operations. He had all of his workers paid a month's salary in advance and had the factory closed. Our knowledge of the North American would tell us that he would have made plans for greater expansion.

The Latin American, especially the Mexican of whatever class or rank, but perhaps especially the educated Mexican, is apt to be a more sensitive person; and he wears his sensibilities on his sleeve. This being the case, he is peculiarly susceptible to both praise and criticism. Depending on temperament and at what stage the cycle of feelings stands, this expression takes either the form of a violent effort at self-protection or an equally violent self-denegation. In either case we have what the psychologists would call overcompensation. The inferiority complex explains in large measure the negativism at times so notable in the Mexican character. The feeling of inferiority often leads to unwise and unpremeditated effort to swallow some foreign idea or institution whole with no thought of its relevance to the Mexican situation. When these efforts fail he is sunk in despair and his usefulness to society is sometimes permanently impaired.

Protestantism can make a definite contribution for good to Mexico and Latin America but its representatives need to realize the countries south of the Rio Grande are different in culture, in religious background and in temperament. Protestant missionaries need to realize that they cannot fight Roman Catholicism. Their achievement will depend on wisdom, ideals and skills. The rudeness of the Northerner who looks upon the Mexican as "inferior and turbulent" will disappear when he understands the role of the Latin American.

The program must include Christian social service. The mere preaching of the Gospel is not enough. There must be a demonstration of concern for the individual's welfare to convince the Mexican that the exploitation and suppression he has suffered is not to be associated with real Christianity.

Whether or not Protestantism will succeed will depend on understanding the needs of our Latin American neighbors and whether or not our program is adequate to meet those needs. The Protestant Church has made its mistakes in Latin America. It has tried to make an impression by having speakers in the public square proclaiming Christianity while the people associated their speeches with the political promises of the demagogs who appeal to the masses for their own advantage. To the Latin American religion is not something that ought to be thrown around in public places but is regarded as holy even by those who have been indifferent in subscribing to its teachings. Protestant Christianity is maki ing slow inroads in Mexico. Whether it will succeed wil depend on its program in meeting the needs. The Latin responds readily to any type of program that improve his condition from a material standpoint. Protestantism can succeed if it comes with the whole Gospel and bring with it the entire Christian program vital in meeting the social and economic changes in accordance with the Gospel's imperatives.

(1) Honigsheim, Paul; COMPARATIVE SOCIAL HISTORY page 14.

(2) Teran, Cr. Carlos, Associate Professor, Foreign Studies Michigan State College.

(3) Goslin, Thomas S, "How Make Friends in Mexico" *The Christian Century.* Vol. LXIII, No. 50 (December 1 1946).

(4) "Mexican Lutheran Church Meets Opposition," *Lutheran Witness,* January 29, 1946.

What the Pew Expects to Hear from the Pulpit

W. C. Koehler

Recognizing that it would be more interesting and worthwhile for you to hear the statements and answers of a number of laymen concerning this important question, instead of the opinion and viewpoint of just one individual, a letter was addressed to 29 laymen and to one pastor asking them to give me the results of their thinking on the subject of this paper. When the dead-line was reached, 25 of the 30 had submitted their replies. In this fact that 85%, without a second request or reminder, cooperated, there is the first evidence of the interest of laymen in the question which is before us.

At this point let me explain the "makeup" of this group. In it there are men of the American Lutheran Church, of the United Lutheran Church, and at least one member of Augustana. A number of them I have never known personally, their names having been furnished to me. In the group are four attorneys; two are members of the staff of one of our Lutheran colleges; one is a student at another Lutheran College; at least five are owners of business establishments; one is a High School teacher; and a large number are workers in mills and factories. The student submitted not only his thoughts on the subject, but also those of his classmates. The pastor to whom we wrote submitted the results of an evening's discussion of our topic by his senior young people's organization. In this group of laymen we have many who have given their talents, their time and their material resources in important fields of Christian activity, in the Church and in the community.

All of which is set forth here in order that you w believe that in this paper there is expressed the thinki of a cross section of the men of the Church, and that therefore fairly represents "'What the Pew Expects Hear From the Pulpit."

That the question is one which this group of laym rate as being of first importance, one which has had place in their thinking for a long time, and a questi which has had a place in their prayers, is apparent bot in the prompt response which our request received an in the rich and thought-provoking content of their le ters.

In these letters, with few exceptions, there is expresse this one central idea—that the Pew expects to hear fro the Pulpit the eternal truths of God's revealed Wor with a very definite application of these truths to th needs and problems of every-day living.

In letter after letter, with a thrilling and startling fr quency, this predominating thought appears. With var ations in the words used, with viewpoints and observa tions springing from different experiences, with a com mon love for the Church, and with a personal need f help in living, these laymen emphasize and re-emphasi this broad yet specific answer to the question "What th Pew expects to hear from the Pulpit."

First: The Pew expects to hear from the Pulpit:

A MESSAGE THAT HAS AS ITS GENERAL THEME "THIS IS WHAT GOD SAYS."

ere is wanted only the revealed Word of God, His h and nothing but His truth. Laymen believe that Gospel story is of tremendous importance. God's of life, as Christ stated it in the Sermon on the int, needs to be the theme of more and more ser- s. Not only the love of God for man as revealed in ist and Him crucified," but also God, revealed as a teous Judge, must be brought to us through the Pul-

the theme is from the Old Testament, it should be in- reted in the spirit of Jesus Christ. We are not the dren of Abraham, nor are we living in the days of es and Joshua.

egin the message with these words: "This is what world says, but I say unto you—"

se no "catchy" subjects or texts, as a lure for the at- ion of the pew. Even the world pokes fun at such mpts to attract listeners, as indicated in a cartoon in ecent issue of THE NEW YORKER, which pictured urch bulletin-board with this notice:

Sunday at 11 a. m.
The Rev. John A. Stewart D. D.
Sermon:
Will the Atomic Bomb Blow You to Heaven or Hell?
All Welcome!

econd: The Pew expects to hear from the Pulpit:

MESSAGE WHICH HAS A DEFINITE PURPOSE

he message should have as its purpose the presenta- of Christ's teachings in the light of man's daily needs actions; a message which comes to grips with the in- pable problems of life; a message that changes doubts beliefs.

eople who want to hear a message which contains ething helpful, including an answer to the perplex- questions that they, as Christians face today, and to them rise above the common-place things of life.

here must be in the message a definite motivation t will bring a change in the life of the hearer, and im- him to Christian action, sending him on his way de- mined to be and do better. (Everyone needs a "lift.")

he purpose of the message dare not be to entertain hearer, to leave essential questions unanswered, or to w off oratorical steam. Nor should it attempt to ex- in the mechanism of the atomic bomb, of military ategy, or attempt to answer all of the problems of capi- labor and world politics. For information here we ll consult the experts.

But from the Pulpit we do want to hear what Jesus is ing about the problems which Christians face in 1947 ace prejudices and hatreds, war and peace, world otherhood and the relationship between employer and ploye.

We want a message in which we shall see Christ's attitude concerning us, our thoughts and our actions; that will jar us loose from many of our prized prejudices; a message that will help us grow religiously and will keep our minds open for the indwelling of the Spirit.

Third: The Pew expects to hear from the Pulpit:

A MESSAGE THAT IS RICH IN CONTENT.

The message should contain a clear exposition within the text, well organized, and simply presented in a language which all—not just a few—can understand.

It should be filled with illustrations that stem out of the Christian reading and experience of the Pastor. Include, therefore, the facts of your experiences in life. Emerson has well said: "The true preacher can be known by this—that he deals out to his people his life—life passed through the fires of thought."

It should not be filled with a collection of platitudes or pious generalities, or deep theological discussions that leave both listener and speaker in a mire of dogmatic confusion. The inclusion of irrelevant matters and incongruous tales which interfere with the unity of the message should be avoided. Further, "Books of Sermons" are poor reeds upon which to lean.

But the pew wants to hear a message that is rich with God's truth and righteous judgments, with a love that is of Christ, and with His teachings as the answer to all of our problems. It must boldly condemn the wickedness of our day, the sins of race hatreds, divorce, friction and disunity. More positively it must challenge the congregation to remake the world for Christ. Faith in His promises and power is therefore a most important ingredient of the message.

The pew wants to hear more frequently sermons on the history of the Church, its mission, and its present programs and objectives. Emphasize the basic principles upon which our Church was founded, its great cost, and reacquaint the hearer with the heritage which is ours as Lutherans. Indicate the contributions that the Church can make to the religious thinking and Christian living of our day, in the community and in the world.

Sermons explaining the meaning of the liturgy and the symbols used in our worship services are also necessary. Laymen generally believe that sermons in all these fields concerning the Church are necessary, particularly due to the fact that so many adult members are received into church membership from other denominations (or from no denomination) and who therefore have neither knowledge nor appreciation of the history, worship and mission of our Church.

The pew believes that many appeals for the financial support of the Church's various agencies and boards and missions fall flat because the appeals are presented to uninstructed, and therefore unappreciative, hearts and minds.

Likewise, too, there is a need for sermons rich in "enlistment" content, challenging the youth of our Church to give themselves wholly to the work of the Lord. With

the great need today for preachers, deaconesses and teachers, and recognizing too the fine material represented in the veterans who have been released from war duties, messages directed to the privileges of serving the Lord, full-time, are very much in order.

Fourth: The Pew expects to hear from the Pulpit:

A MESSAGE THAT CONTAINS CLEAR EXPLANATIONS OF GOD'S WORD AND A POSITIVE APPLICATION OF THAT WORD TO THE NEEDS AND PROBLEMS OF EVERY DAY LIVING.

There is repeated again and again throughout these letters this crying expectation and need.

"The preaching of the eternal truths as revealed in God's Word, and the positive and practical application of these truths to the needs and problems of my every-day life."

Explain the message in words and terms that all can understand; make the application positive and practical, relating it to the needs and problems of the hearer. The preacher must know and appreciate what those needs and problems are.

Guide the hearer in applying the truths of Christ Jesus in his every-day life.

Make the message personal in its content and personal in its application. Use the pronoun "You"—it covers every member and accordingly cannot miss one.

Preach, explain and positively apply God's plan of Life, as Christ preached it on the Mount. This is the only plan through which men and women can obtain salvation and peace.

Emphasize the Church's many fields of service; give each of them full and honest emphasis, not just one in which you, the speaker, have a particular interest.

Explain and stress Stewardship—to return to God that which is His.

Pastors through their sermons, must again bring man to his knees, in a confession of sin. Show him that the only escape from the penalties of sin is through Christ and Him crucified.

Give clear and simple answers to questions such as "How do I know that my sins are forgiven?" "What does it mean to believe in Jesus?" Seeking souls should not leave the Church confused and unhappy, with their questions unanswered.

Bring into the message an honest and intelligent evaluation of what is wrong with mankind, his ills analyzed as the physician would diagnose a physical malady. Then apply what God has to say.

Explain Christianity as a universal religion—the kind of religion that Christ surely intended it to be.

Make clear that Christ taught not a creed but a life, and how to live that life.

Include illustrations which show how religion has helped some people in overcoming difficulties in their lives.

The youth in the pew wants to hear words of encouragement to go on living, in this tangled age, like a Christian. The pull of life for many is away from the established codes of morality and decency, and youth wants someone to inspire them to "be strong." In a recent survey of a typical town it was found that there were 84 factors or forces which tended to pull young people away from God, as compared with 16 positive forces for good.

Here, too, the pulpit has the responsibility of answering and removing the doubts that develop in the minds of young people today.

Clearly and patiently explain words and phrases such as Grace, Salvation, Faith, Repentance, Salvation by Faith, Saved through the Blood of Jesus Christ. Do not use these as "stock" words or phrases, nor indulge in theological interpretations, but use every-day language in so clearly explaining them that there is no doubt as to just what they mean.

The pew prefers to hear a message based on the "bird's eye" view of Christianity, which involves the clear explanation of Christian principles and their application to life and conditions today. Unfavorably received is the message constructed from the "worms eye" viewpoint, which uses a trivial incident of Biblical times as retelling and explaining the incident in perhaps elegant style, and even going on to point out a moral or two, but never giving the congregation a comprehensive picture of what Christianity really is. Messages governed by this viewpoint furnish a deficient spiritual diet.

Definite answers are wanted to questions such as these: "Why did the Church in Europe go down into defeat?" "Can the Christian Church prevent World War III and also reduce the number of individual wrecks, instead of merely recording them?" "Has the Church a power strong enough to reach the hearts of all people, and to rally all men of good will around the banner of its faith?" There exists concern about these questions and of the future of the Christian Church as a power in the lives of men and of nations.. Parenthetically, here can be included the thought that in the background of these questions and doubts there is a misunderstanding of what the Church really is.

Let no explanations be stilted or applications muffled because of a fear of "hurting the feelings" of anyone, be it Mr. Moneybags or a member of Council. Do not preach with one eye and one ear closed to the needs of everyday Christian living. Fear not to say—"This is right!"—and also "This is wrong!" We need to hear at the beginning of the message, throughout its content, and at its close—**"Thus saith the Lord."**

Fifth, and finally: The Pew expects to hear from the Pulpit: A MESSAGE FROM A MAN OF GOD.

Make no mistake concerning the high rating which the pew gives to the office of the ministry. We hold that he who truly gives his life to this highest of callings is a prophet of the Lord. He is as Christ going about and among his flock, doing those things which let the congregation and the community know that here is a man who lives the Christ and expects us to follow him. He is a

assador of the Most High God; an ambassador with folio from his Lord; a steward of a great and sacred onsibility. He is the expert concerning what Christ to say about all of the problems of life.

s the level of the pulpit in our churches is above the l of the pews, so the pew looks up with respect to the pant of the pulpit as his guide, counsellor and friend hat highest of offices.

ere the Pew now sets forth those qualities which it cts to see in this man of God and reflected in his sage:

rst: THIS MAN HAS AN ABSOLUTE AND UNDILUTED BELIEF.

believes the Gospel with all the powers of his being.

believes with all his heart and soul in what he is preaching.

believes that life and death depend upon what he is saying.

E LUTHERAN recently gave us this interesting and thoughtful item:

James Martineau, the great Unitarian teacher, used to go frequently to hear Charles Spurgeon, the great Baptist preacher. Someone once asked him "Why do you go to hear Spurgeon when you don't believe a word he says?" "Ah," replied Martineau, "but **he** does!"

econd: THIS MAN OF GOD HAS CONVICTIONS.

has genuine and deep-rooted convictions that the Christian way of life is the perfect solution of all of our problems. Such convictions make good preachers who may not be endowed with super-intelligence.

has a definite conviction of the place of the Church in the community and in the world.

has a conviction of the dignity and high merit of his office.

pew says time and time again—"I want to hear conviction!"

hird: THIS MAN OF GOD HAS SINCERITY, EARNESTNESS AND ENTHUSIASM.

life and his message both bespeak unalloyed sincerity.

re is a deadly earnestness in his message; the feeling that he is vitally interested in the message, in its importance and in the urgent need for its acceptance by the hearer.

preaches Christianity enthusiastically.

is as eager to see that people buy the Gospel as the successful salesman is in selling his particular line of goods.

is sold on the Kingdom of God and His revelations.

accepts the teachings of Christ without any reservations.

Fourth: THIS MAN OF GOD HAS COMPASSION AND HUMILITY.

He meets all men with utmost compassion, just as Jesus did.

His is the highest calling, but he walks with simplicity, understanding, and real humility among his people.

Fifth: THIS MAN OF GOD HAS COURAGE.

He preaches straight from the shoulder, fearlessly; he pulls no punches, is not afraid of "hurting the feelings" of anyone in his congregation.

He has the courage to speak against racial hatreds, greed, lust, self-righteousness and complacency, wherever and whenever these sins are present.

He finds it necessary to frequently say with Luther: "'Here I stand—"

His Christian courage makes him a leader, not only among his flock, but also throughout the community.

Finally: HIS LIFE MATCHES HIS MESSAGE.

His life and his actions outside of the pulpit, his Christian activities in the community and his unselfish, sacrificial service to all who need his Christian ministry add greatly to the strength of his sermons.

He has thus accumulated a fund of Christian experiences which make his sermons ring true, and therefore, most helpful and conducive to Christian living on the part of his hearers. He recognizes that "the capital secret of his profession is to convert Life into Truth."

Behind all his sermons is a sterling character, not mere piety. This quality overcomes a multitude of sermon sins.

We have brought to you in this paper the answers of a group of Lutheran laymen to your question "What the Pew expects to hear from the Pulpit." The answers we have discussed under these five headings:

The Pew expects to hear from the Pulpit:

First: A message that has as its central theme "This is what God says."

Second: A message that has a definite Purpose.

Third: A message that is rich in Content.

Fourth: A message that contains clear Explanations of God's Word and a Positive Application of that Word to the needs and problems of every-day living. the needs and problems of every-day living.

Fifth: A message that comes from a man of God.

All of which is simply expressed by one layman in these words "I expect to hear God speak. If I fail to hear God's voice through the speaker, it were just as well I had not listened."

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Help for European Youth

As a result of the meeting of the Youth Board in middle February, Dr. Henry F. Schuh, director of stewardship and finance; Luther League President Kenneth Priebe of Waverly, Iowa, and Youth Director Marcus Rieke of the church office will seek entrance into Germany through the United States Army to consult with the American Lutheran Church representatives in Germany regarding the spiritual and material plight of Christian youth in Europe.

It is agreed that the 40,000 active Luther Leaguers of the Church are in a position to make a definite contribution toward the betterment of the youth in Germany, and workable plans are already set up by the Youth Board to implement both spiritual and physical help. May God add His blessing to the consecrated efforts and willingness of the youth of the Church!

Thirty-two New Missions

Enough money is on hand to open thirty-two new mission projects in 1947. Some of them have already been started, while others are merely waiting the acceptance of calls to the new fields. Many more fields are available, all of which have been assigned to the American Lutheran Church by the Regional Committees. The Kingdom will be extended. May we continue to pray the Lord of the Harvest to send more laborers into His field of service!

Board Enlarged

The Board of Parish Education has been enlarged to nine members. At their meeting of organization two responsible committees were formed, one on Literature and the other on methods and promotion. Each member of the Board has been assigned a special field for study and research and and report back to the Board at regular intervals.

Three institutes for two special groups will be held this summer. Courses for teachers of beginners and Seniors will be offered at the Church Workers Institute at Seguin, Texas, June 2-6; Lakeside Lutheran Chautauqua, July 7-13; and at Wartburg College, July 28 - August 1.

Each congregation is encouraged to send teachers to these group meetings and in turn to report to other teachers within their local area.

United Evangelical

By H. Skov Nielsen

The fact that our synodical Luther League convention at Dana College, Blair, Nebr., February 6 - 9 hit the most severe weather of the winte tended to cut down attendance somew what; but even then the facilities s the college and nearby homes wer taxed to the limit to shelter the del gates and guests. The inclemen weather, however, served to keep t group together indoors, and excelle meetings resulted. The leaguers vote to hold biennial conventions hereafte instead of triennial as heretofore, a to employ an executive secretary w head our youth work. Officers we

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BY JOSEPH L. KNUTSON

Pastor Bethesda Lutheran Church, Ames, Iowa

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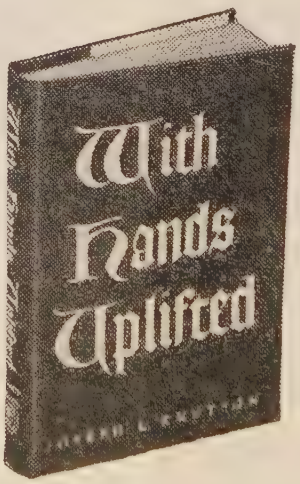

SERMONS

Praying Hands
Loving Hands
Hostile Hands
Guilty Hands
Pierced Hands
Hands with Only a Grave
Bequeathing Hands
Simon of Cyrene, the Cross-Bearer
A Complete Bath, or Just a Foot-Wash?
Claudia, Conscience Personified
The Shadow-Walker
Fences of Love

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ted as follows: President, Pastor C. Hagedorn, Detroit, Mich.; Vice ident, Pastor A. V. Neve, Farming- Minn.; Secretary, Pastor Edward Hansen, Minneapolis, Minn.; and asurer, Mr. Archie Madsen, Dana ege, Blair, Nebr. Terms of office to be four years, two of the four cers to be elected at each biennial vention. On the closing evening he convention the Augsburg Col- Choir from Minneapolis gave an ellent and much appreciated con-

* * *

ur Home Mission Board, which is le up of the members of the synodi- church council, the district presi- ts, and two elected members at e, met at Blair February 11 - 13. minent on the agenda of the meet- was the planning of the $100,000 urch Extension Fund drive and the ntual distribution of the funds ed. The greatest immediate need housing aid seems to be at Detroit, h.; San Leandro, Calif.; Kansas r, Kas.; and Underwood, Iowa. A ailed proposal for reorganization of district setup into seven instead of present nine district was discussed no action taken.

* * *

t a recent meeting of the Church ncil the Rev. Dr. J. M. Th. Winther, former missionary to Japan, was ted to represent our Church at the heran World Federation meeting e held at Lund, Sweden, the com- summer. Dr. Winther has accepted assignment. Another decision taken the meeting was to step up our ef- s in the Utah Mission.

utheran Free Church

By H. C. Caspersen

A Fiftieth Anniversary

t Paul Lutheran Church, Superior, Wis., celebrated its 50th anniversary in January. The congregation was anized January 13, 1897, by the Rev. P. Harbo, pastor of the Trinity Lu- ran congregation, Duluth, Minn. At t the new congregation held its etings in a store building, but it be- immediately to plan the building a church. This was done the fol- ing year. In 1923 it was decided move to a more central location and arge basement was built. There the ngregation has held its services since. soon as building materials can be ained, a superstructure will be built. The Rev. H. N. Hendrickson was the st pastor. After three years of ser- e he was called to a teaching posi- n at Augsburg Seminary and Col- lege. Since then the following pastors have served the congregation: J. L. Bestul, O. A. Opseth, T. T. Roan, O. J. Flagstad, Sverre Torgerson, Louis Olson, Freeman Sveom and Hamar Benson. The present pastor is the Rev. Emil Kallevig, who has served since May 1945.

Enumclaw Church Dedicated

The West Coast District of the Lutheran Free Church held a very well attended meeting at Enumclaw, Wash., February 21-23. An important feature of the meeting was the dedication of the newly completed church. It is centrally located and is the largest and finest in Enumclaw, seating about 500. All Lutheran Free Church pastors on the coast were present. Dr. Burntvedt preached at the dedication service. On the following Monday a pastors' retreat was held at the church. The Rev. G. Rundstrom is pastor of the congregation.

New College Gymnasium

Augsburg College will soon have a new gymnasium, erection of which will begin some time in May. It will be located one city block from the new Memorial Hall, across the Murphy Park Square. The enrollment at Augsburg this year has been in excess of

Dr. Walter A. Maier's

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700. The Augsburg College Choir, Prof. Opseth director, is now on its spring concert tour.

Notes

Dr. Karl Ermisch has been seriously ill for six weeks and has recently undergone an operation. He is still at the hospital, but is slowly improving. His classes in German were taken over by Miss Tangjerd, Augsburg librarian, and Dr. Protengeier of the University of Minnesota. His class in religion and ethics is conducted by Dr. Christensen.

Oak Grove Seminary, Fargo, has an enrollment of 230, by far the largest in its history. This is a co-educational academy. Prof. T. Quanbeck is president.

* * *

This correspondent deplores the necessity of the present editor of the *Outlook* withdrawing from the position. He has done a most commendable piece of work, and it has been a pleasure to have had him at the head of things in the magazine. A hearty "Thank you," Dr. Ryden!

Augustana Synod

By William E. Berg

Two Notable Gatherings

We almost used the word "epochal" in characterizing two recent meetings held on the West Coast. Truly the power and spiritual impact will extend from sunny California to the ends of the earth, and the deep and profound influence of these church gatherings will long remain to inspire countless souls, and to bear blessed fruit for our Lord and Saviour. We are happy and grateful as we present in this column a heart-searching church leaders' conference and a mighty youth movement.

President's Council Meets

The President's Council, composed of synodical officers and department executives, together with the thirteen Conference presidents, was called together by Dr. P. O. Bersell, president of the Synod, for consultation and deliberation under the general theme, "Our Stewardship for Such a Day as This." This gathering was held February 13-15 in Los Angeles, Calif., meeting simultaneously with the Synod's great Youth Conference, held in the same city, February 12-16. Not only were the leaders engaged in prayerful analysis of present-day problems and intense quest for a clearer vision of the Church's Mission in this tragic age, but they also toured the city of Los Angeles and dozens of vital areas in the great Pacific Northwest.

Dr. Bersell made it clear, as he opened the meeting, that only as the Augustana Synod as a whole catches the vision of the tremendous tasks our age has brought to the Christian Church, and is willing to meet those tasks as a united communion, can it hope to make any real impact on our nation and the world today. Dr. Bersell stated, "In the face of the present world crisis, may God grant us an increasing awareness that the time is short."

"Stewardship of the Pastoral Office" was presented by Dr. Karl E. Mattson, president of the New England Conference. Dr. Samuel M. Miller, new executive director of the Immanuel Deaconess Institute of Omaha, Nebraska, presented the "Stewardship of Social Missions." Pastor S. E. Engstrom, executive director of home missions, led the discussion on "Stewardship in American Missions." We quote one statement made by Pastor Engstrom: "Missions without evangelism is stagnation. Seventy-three new missions were established last year by the eight synods comprising the National Lutheran Council, but all of the new members added to the Church by these did not equal the number of members dropped by the Augustana Synod alone!"

"Stewardship in World Missions" formed the theme presented by Dr. S. Hjalmer Swanson, executive director of the Board of Foreign Missions. Said Dr. Swanson, "We must recognize the challenge that confronts us as Church. This world can never be mad-

Arimathea's Gift

By Lovesta Dorwin Davis

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r for ourselves or for our children ss it is built on God and on the ng grace that is found in Jesus st. Our failure to do our duty as stians may easily result in disaster ll mankind." Dr. J. Vincent Nord-, executive director of parish edu-n, presented the theme, "Steward- in Parish Education." Dr. Nord-'s address prevoked a lively dis-ion on the subject of the establish-t of parochial schools. Opinion sharply divided on this subject. stor T. A. Gustafson, director of ardship, brought the discussions close as he spoke on the "Steward- of Means," and made it clear that ry or defeat in the Church's far-g program rests entirely on its bership and its consecration to the k of the Kingdom.

"Like a Mighty Army"

ore than 2,000 Luther Leaguers leaders from all parts of our con-nt and from distant points in Ger-y, China and Africa gathered for 12th International Lutheran Youth ference of the Augustana Synod in Angeles, February 12-16. We can-refrain from quoting a part of one uent editorial: "It was the future ustana Synod that gathered in Los eles, California, for the greatest th Conference in the history of our rch. Two thousand strong they e — from the rocky shores of New land, from the snow-bound fields forests of Minnesota, from the ning cities and plains of the great dle West, from the far-stretching ries of Canada, from the fir-clad eys and mountains of the Puget nd country, from the Empire State Texas, from the Pacific Slope— all for the purpose of testifying to faith in Christ and to pledge their and loyalty to His Kingdom. Three dred crossed two-thirds of the con-nt in a special train. And wherever went—in railroad stations, in ho-obbies, and in the glories of God's t outdoors—they sang their hymns ith and victory while silent and re-tful people listened in amazement wonder."

e general theme of the Conference the stirring affirmation, *"Christ is ."* The Bible Study Hour each led by Dr. Samuel M. Miller, as as the inspirational hours, the ic periods, and several of the forum s, were held in the beautiful An-a Lutheran Church of Los An-s. More than twenty-five forum ussion periods were held during convention. Many meetings were in the Advent Lutheran Church and in Temple Methodist Church. Great inspirational mass meetings were held each evening.

Dr. Bersell gave the closing address of the convention on Sunday afternoon, February 12, speaking in soul-stirring accents on the theme, "His Crown of Glory." Pastor Wilton E. Bergstrand, executive director of youth work, and dynamic leader of the convention, declared that it was the most intricate, ramified Youth Conference ever held within our Synod. A West Coast committee worked faithfully, arduously, and prayerfully for over a one-year period.

The Conference was not content with attending lectures, Bible studies, and inspirational meetings; present-day problems were also seriously considered. In a set of resolutions adopted by unanimous vote, the 2,000 Leaguers in attendance went on record against any form of compulsory conscription in peace time. They urged Congress to "consider seriously and continually all means which may make this procedure unnecessary at any time," and demanded that our government continue to make it clear that "American policy in international relations is based upon the obligations of the charter of the United Nations."

The convention theme, "Christ Is Able," was eloquently summarized in the closing address with these words by Dr. Bersell, "God's answer to the need of the world is not a formula. The answer is a life—Christ. The answer is also lives—You!"

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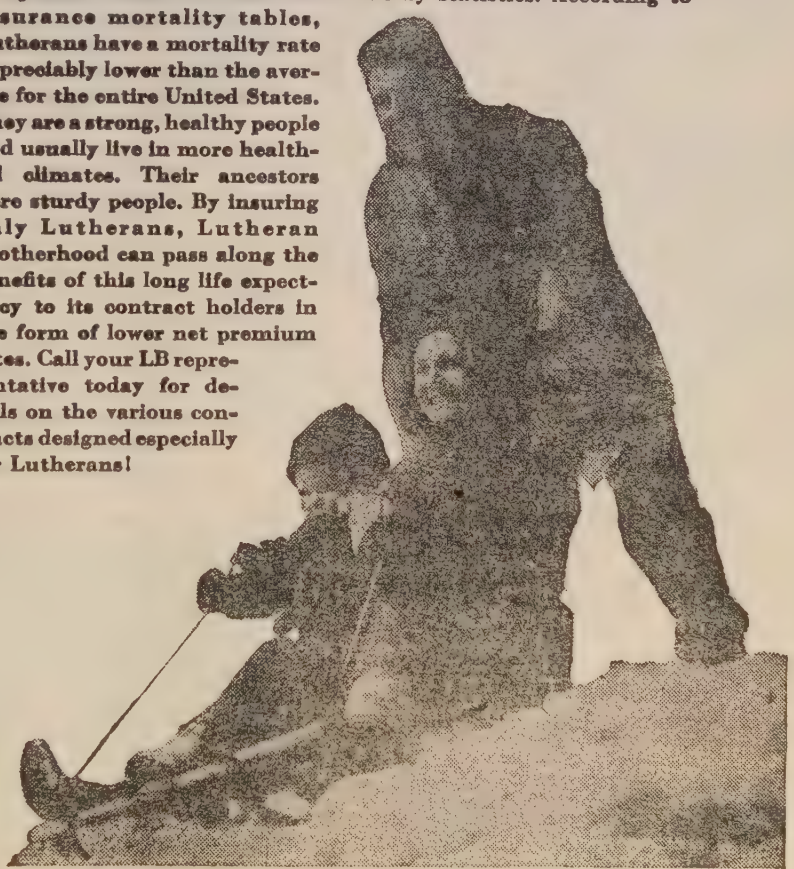

LUTHERAN BROTHERHOOD

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Evangelical Lutheran

By Olaf Lysnes

A recent number of *The Missionary*, monthly magazine edited by Rev. A. S. Burgess, gives a page with pictures of three active and former missionaries who passed away in 1946. They are Dr. M. J. Stolee, Miss Martha Kulberg, and Rev. Albert Anderson. Miss Kulberg went to China first in 1912 and Mr. Anderson the following year. Both were able and consecrated workers. Dr. Stolee was graduated from the United Church Theological Seminary in 1900, went with his bride to France for study of the language, and then on to Madagascar. In 1911 the United Church in convention in St. Paul elected Missionary Stolee to be professor of missions at the theological seminary in St. Paul. This was the first time that a chair in missions was established by Norwegian Lutherans in the U.S.A., and possibly the first case of any Lutheran body in the U. S. establishing a chair of missions at a theological seminary. Mr. Stolee spent the school year 1911-12 in study in Norway and Denmark, and then continued as professor of missions until he reached retirement age in 1941. After that he served as parish pastor till within a few months of his death in November.

The synodical meeting of the Luther Leagues at the convention in Milwaukee, June 25-29, will be really international. Most delegates will be from the United States and Canada, but it is also expected that Alaska, South America, South Africa, Madagascar, and China will be represented. It is not impossible that some consecrated Leaguer who has served in the Philippines, Hawaii, or some other far-away place may be present. Dr. Wu Ying, president of The Evangelical Lutheran Church in China, has been officially invited to be present and to speak. The synodical choral union will meet at the same time and place. A glance at the parish papers of our Milwaukee churches gives an inkling of the efforts being made to have enough rooms available.

At its latest and well attended annual convention "The Zion Society for Israel" decided by a large majority vote not to go in under the management and control of the National Lutheran Council, but to continue as an independent Lutheran organization. Under the present arrangement there is a board of directors with members from the American Lutheran Church, the Augustana Synod, the United Evangelical Lutheran Church, and The Evangelical Lutheran Church. At the next election other Lutheran synods might be represented on the board. There is an executive committee of four members. The general superintendent is Rev. G. A. Peterson, Minneapolis, who because of a heart ailment is spending a few weeks in Florida this winter. The Society publishes two monthly papers. Rev. C. S. Vang is editor of *Zions Røst*. Rev. Elias Newman and Rev. H. J. Holman are editors of *The Friend of Zion*.

Rev. J. P. Gjertsen is credited with founding this Society in 1878. At the time of the twenty-fifth anniversary in 1903 a book was published. Rev. Lars Lund, one of the best loved pastors of his day, was treasurer of th Society 1881-1920.

Dr. Jacob Tanner is back at the Lu ther Theological Seminary, St. Pau teaching systematic theology. Pr sumably because Dr. George Aus in Oslo on a leave of absence. But D Tanner is one of the men that see not to grow old. After experience parish pastor, college professor, a editor he was elected theological pr fessor in 1925. He was 70 in the fall 1935 but was continued on the facul until 1938, nearly three years past r tirement age. Since then he has do editorial work, taught Christianity

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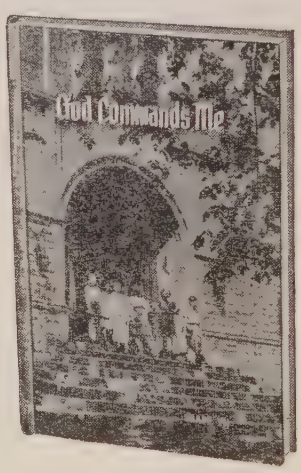

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This, the first of two pre-confirmation books, contains 46 lessons on the Ten Commandments, the subject of Sin, the First Article of the Creed with introductory lessons on the Bible, the Attributes of God, etc. The main emphasis throughout is on the catechism. Each lesson covers three pages and the book contains numerous pictures and illustrations.

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GOD INVITES ME
Grade VIII - Age 13
By R. E. Morton

This book corresponds to and is a continuation of Grade VII. The main subject matter is on the Catechism, The Second and Third Articles, Baptism, and the Sacrament of the Altar. The chief purpose of Grade VII and Grade VIII is to present the Catechism as a living doctrine of our church based on the Bible.

Pupil's Book, 40c
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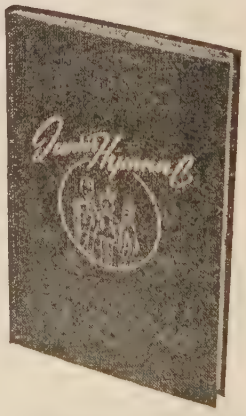

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orf College, and preached. He is f our few surviving graduates of Royal Frederick's University, Os- here he earned degrees in 1893. then he came to the U. S. A. and ordained on a call from a parish ory City, Ia.

e official delegation that will sent The Evangelical Lutheran ch at the assembly of the Luther- orld Federation in Lund, Sweden, summer is composed of the fol- g eight men: J. A. Aasgaard, A. rgsaker, T. F. Gullixson, H. E. nsen, J. R. Lavik, F. A. Schiotz, s Wee, and J. W. Ylvisaker.

January the Missionary Confer- at Untunjambili unanimously d Rev. Pernie Pederson to be su- tendent of our field in Zululand. Pedersen is in the United States rlough. Until his arrival back in a Rev. Carl Otte will be acting intendent.

superintendent Rev. Pernie Ped- succeeds Rev. Johannes Astrup has been superintendent since Dr. Astrup was 74 last Decem- nd is glad to transfer the duties e superintendency to shoulders were only 44 last September.

e college press association, mean- representatives of the student s published at the colleges and mies of The Evangelical Luther- hurch, were guests of the Augs- Publishing House on February 28. has become an annual habit with burg Publishing House. These stu- journalists then go on their way e meeting of the Lutheran Stu- Union. This is a synodical or- ation with meetings rotating. This the meeting was at St. Olaf Col- February 28 - March 2.

e presidents of the nine districts e Church conducted a colloquium bruary 20 and 21 with the forty- eniors at Luther Theological Sem- . In odd numbered years when is no general convention of the e Church the district presidents uthorized to act for the entire lical church council in this col- um.

etings of the nine districts will rear be held as follows:

stern District in Bethel Church, son, Wis., May 27-29;

cky Mountain District in Our r's Church, Great Falls, Mont., 27-29;

ific District in Central Church, na, Wash., May 28 to June 1;

ern Minnesota District in St. Olaf ch, Austin, June 4-6;

th Dakota District in Bethlehem ch, Aberdeen, S. D., June 5-8;

Iowa District in St. Olaf Church, Bode, Ia., June 9 - 12;

North Dakota District in Trinity Church, Bismarck, June 9 to 12;

Northern Minnesota District in Concordia Church, Superior, Wis., June 10 to 12;

Canada District in Zion Church, Saskatoon, Saskatchewan, July 3 to 6.

Planning Restoration of Cana in Galilee

Jerusalem—A plan to restore the historic ruins of Cana, site of the wedding feast at which Christ changed water into wine, has been initiated by the Most Rev. George Hakim, Greek Rite Bishop of Haifa and spiritual leader of Arab Catholics throughout Palestine. Cana is now almost entirely Christian in population.

Bishop Kakim has also purchased a large amount of medical supplies for the Sisters of Nazareth, a community of nuns, who are planning to launch a medical service to villages in Galilee. It will be the first enterprise of its kind undertaken by Arab Catholics.

New Publications . . .

BENEATH THE CROSS OF JESUS
By George F. Hall

Here is a new volume of devotional meditations on the Cross by Dr. George F. Hall, Professor of Christianity at Gustavus Adolphus College, St. Peter, Minnesota. These sermons were recently delivered as part of a college chapel series and before noon-day Lenten congregations in Minneapolis and Seattle. They have much of the warmth and immediateness of the spoken message.

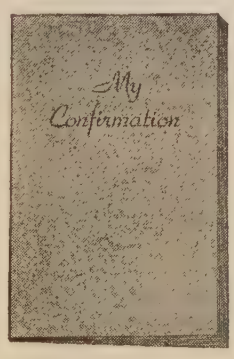
Dr. Hall utilizes the poetic pictures and descriptions of Christian experiences beneath the Cross that are found in Elizabeth Cecilia Clephane's beloved hymn, doing so with a freedom and originality that give them new appeal and meaning. The Cross is viewed as a Mighty Rock and as a Home and a Rest. The Two Wonders of the Cross are meditated upon, as are the following aspects of it: Redeeming Love, His Cross and Ours, Shadows and Shade, and Shame and Glory.

Prayers that open and close each meditation contribute much toward the devotional value of this book of meditations. 164 pages. **$1.75**

CHRISTIAN ETHICS (Revised)
By A. D. Mattson

Here is an unusually valuable book now available in a newly revised edition, the result of the author's desire to keep the book up to date. This is a readable book, written by Dr. A. D. Mattson, professor of Christian Ethics and Sociology at Augustana Seminary, Rock Island, Illinois. It makes use of a clear and direct style, illuminated with striking and pertinent illustrations, making for easy reading and sustained interest.

The first part of the book consists of a consideration of the insights and experiences of the Christian faith which issue in ethical conduct. The second part deals with the center of the Christian ideal. The author sees in the Christian faith that which must give meaning and direction to all life. **$3.00**



MY CONFIRMATION
By Bishop Sam. Stadener
Translated by Daniel Nystrom

This new booklet, just published, contains seven devotional readings written especially for confirmands. In these pages the young people speak their own thoughts prayerfully in the presence of God and view their own lives in the light of their baptism, confirmation, first communion and in accord with the teachings they have received.

Youth's weaknesses are dealt with honestly yet gently and the main effect of the readings is the encouragement of the young Christian.

Chapter titles are: My Confirmation, My First Communion, My Spiritual Life, The Work of My Hands, My Neighbor, Confessing My Sins and Where God Dwells. Each chapter is preceded by an apt illustration. A Confirmation Certificate forms a two-page insert. **Cloth,** each **40 cents;** per dozen **$4.40**

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ON THE RELIGIOUS HORIZON

Church Study Group Asks Atomic Control

Conference on Church's Relation to Economic Life Opposes Individualism

Pittsburgh—Resolutions urging civilian control of atomic energy and opposing the economic doctrine of "Laissez-faire" were adopted here in section meetings of the National Study Conference of the Church and Economic Life. The three-day meeting was convened by the Federal Council of Churches.

The resolution on atomic energy, pasesd unanimously in the section headed by Boris Shishkin, research director of the AFL, declared that "in view of the tremendous possibilities for good and evil in the development of atomic energy we believe the Christian Churches should stand firmly for civilian and public control of the processes of atomic energy production."

The second resolution, drafted by Harvey Seifert, School of Religion, University of Southern California; Howard Coonley, past president of the National Association of Manufacturers; and Robert W. Searle, a secretary of the Protestant Council of New York, rejected the doctrine of Adam Smith "that the individual in pursuit of his selfish gain will be led by an invisible hand to work the common good" as an "unsatisfactory answer to present economic problems."

Further explaining their stand the group stated:

"We hold this doctrine to be irreconcilable with the emphasis of Jesus upon service as the basic motivation of life as exemplified in his command: 'Seek ye first the Kingdom of God and his righteousness and all these (material) things shall be added unto you,' bearing in mind that Jesus also laid upon man responsibility for the full use of his talents and abilities."

The group adopted in principal sections in the study memorandum expressing the Christian concept of work, production and property.

A Right and Duty to Work

Declaring that a man has both a right and a duty to work, the document said society should safeguard or provide the opportunity for work and achievement without reference to race, color or creed.

Production has two purposes, according to the memorandum; to meet human needs and to develop natural and human resources.

Other responsibilities of the Church in economic life were described as to promote equal and unsegregated opportunity for all; to seek ways of preventing poverty; to promote widespread democratic participation in decisions which affect our economic destiny; to speak out against clear instances of specific economic injustices; to influence the use of the nation's power in promoting world cooperation; and to foster the conservation of natural resources.

Management and Labor Clash

Business men and labor leaders at the conference expressed opposing points of view on the nature of the Church's function in economic affairs.

Deploring the hesitancy with which the delegates approach the problem of applying Christian principles to specific social problems, Victor Reuther of the United Automobile Workers, asserted the Church will gain authority only when it evolves a program in the field of economic and social relationships which will gain public respect.

On the other hand, John L. Ebaugh, of Birmingham, Ala., an insurance agent, opposed Church interference in specific political and social issues and said that when the Church issues its own witness of Christian love disputes disappear.

A similar view was expressed by Ervin Jackson, realtor also from Birmingham, who denied it is the function of the Church to sponsor any form of economic system. Its job, he said, must be to promote a spirit of Christian love and respect for the individual man.

C. I. O. Leader Warns Church

Asserting that the first purpose of any economic order is to provide the greatest degree of freedom and security to the people, Sam Sponsellet, CIO regional director in Cleveland, warned that if the Church does not promote cooperation to attain this end, "it will breed a hatred that will only end in destruction."

Noel Sargent, an executive of the National Association of Manufacturers, finding a large area of agreement among the delegates on the necessity for individual freedom and opportunity and on the need to define and guarantee essential liberty, declared that most of the delegates know too little of the technical problems involved in these issues.

Mr. Reuther answered that while it is true most people have too little technical knowledge, these issues are no longer regarded as "sacred ground on which only the learned can tread."

Pope Pius Receives Swedish Award

Rome (By Wireless)—Pope Pius XII was formally presented here with the Prince Carl Medal awarded by King Gustav V of Sweden for his "outstanding services to humanity." The presentation was made by Christian Gunther, Swedish Minister to Italy, at a special audience in the Vatican palace.

"It is with great joy that I inform Your Holiness," a message from King Gustav said, "that, in recognition of your indefatigable work to alleviate the misery of war victims, I have conferred upon you the Prince Carl Medal which I instituted to be given once a year for eminent humanitarian service in national and international sphere."

After the formal presentation, Pope Pius replied briefly, thanking King Gustav for the honor conferred upon him and expressing hope for the welfare and prosperity of the Swedish people.

Originated in 1945 to commemorate the 85th birthday of King Gustav's brother, Prince Carl, the medal bears the Prince's likeness and is fashioned of gold. It was first awarded to Prince Carl himself, who, up till January 1946, was chairman of the Swedish Red Cross. Last year's recipient was Dr. John R. Mott, American Protestant churchman and Nobel Peace Prize winner.

Commenting on the award of the medal to Pope Pius, Osservatore Romano, official Vatican newspaper, declared: "This act, coming from the illustrious head of an almost entirely Protestant nation, is of exceptional importance because it comes at a moment when some mean and forgetful men try to ignore and minimize the Holy Father's great humanitarian work."

Osservatore asserted that Italian Communists and Socialists had recently attacked the work of the Pontifical Assistance Commission both within and outside Italy.—*R.N.S.*

akers Urge Congress To Press Disarmament

lore Military Men in Key Positions of Federal Government

HILADELPHIA—Demand that the ew 80th Congress and the Adminis- on in Washington press vigorously ugh the United Nations organiza- for general world disarmament, uding international abolition of cription and a thorough-going sys- of armaments inspection, was ed here at the anual meeting of the mittee on National Legislation of Society of Friends.

ore than 100 members in attend- from all parts of the United States ified approval of the committee's entions that "true government for world must rest upon the princi- of justice, righteousness and law, upon military coercion."

report presented by E. Raymond on, committee secretary, of Wash- on, D. C., maintained that atomic gy should be used for human wel- and not for military purposes.

or should the United States be ing other countries, it insisted, but er seeking to extend democracy, cation, relief, health and social wel- , and cultural exchange among the ons.

Oppose Military Training

he report reiterated the determined osition of Quakers to universal tary training and extension of the t; increasing militarization of erica through military training in schools; military subsidization and easing control of scientific re- ch; military domination of our ign policy, and the large proportion ederal expenditures which go for tary purposes.

The number of key government and omatic positions which are being gned to military men," the report ed, "is a matter of grave appre- sion.

sub-committee on food and relief, ded by Mrs. Emily Parker Simon, Baltimore, urged support of a policy foreign relief that guarantees ple will be fed according to need without any political discrimina- . It also asked that relief be given ountries under the umbrella of the N. on an international basis and as as possible under civilian direction.

s regards to refugees and displaced ple, the sub-committee recommend- immediate ratification of the pro- ed charter of the International Refugee Organization and full support for the $75,000,000 which would be the proposed share of the U. S. necessary to finance IRO.

Peace Treaties Specify Freedom of Worship

New York— Texts of the first five peace treaties drawn up by the Allies provide "freedom of worship" in Italy, Bulgaria, Rumania, Hungary, Finland and Trieste and, additionally, place a prohibition on discriminatory laws based on religious grounds in Rumania and Hungary.

Article 15 of the treaty with Italy states:

"Italy shall take all measures necessary to secure to all persons under Italian jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms, including freedom of expression, of press, and publication, of religious worship, of political opinion and of puplic meeting."

The Italian pact also calls for freedom of worship for those who live in "territory transferred by Italy to another State under the present treaty."

The Permanent Statute of the Free Territory of Trieste calls for "the Constitution of the Free Territory to ensure to all persons . . . the enjoyment of the fundamental freedoms . . . including freedom of religious worship." . . . "

Specific prohibition against discriminatory laws on religious grounds in the treaties with Rumania and Hungary reads:

"Hungary (or Rumania) undertakes that the laws in force in Hungary shall not, either in their content or application, discriminate or entail any discrimination between persons of Hungarian nationality on the grounds of their race, sex, language or religion, whether in reference to their persons property, business, professional or financial interests, status, political or civil rights or any other matter."

Swedish Churches Raise Two Millions for Relief

Geneva—Christian relief organizations in Sweden have raised $2,360,000 to date for reconstruction work in Europe, according to reports received here by the World Council of Churches. This sum excludes millions of dollars donated by churches and individuals to such government-sponsored funds as "Aid to Europe" and "Swedish Help to Norway."

Independent contributions have come mainly from the Swedish State Lutheran Church. Other religious groups cooperating include the Swedish Missionary Society, the Salvation Army, the Orebro Missionary Society (Baptist), the Baptist and Methodist Churches, the Evangelical Fatherland Endowment, and the Philadelphia Parish (Pentacostalists).

In addition to raising money to buy clothes, food, books, bicycles, wooden churches, paper, etc., for needy countries, the Swedish church groups have organized large-scale parish collections of food and other supplies for war victims.

Presbyterian Publication In Attack on Euthanasia

New York—In a front page editorial, the **Presbyterian Tribune,** a leading unofficial denominational weekly, scored voluntary euthanasia as a "negative and unworthy means" of raising the level of human society and declared that "mercy killing" should not be enacted into law.

Pointing out that reputable Protestant churchmen "including some members of the Editorial Council of the **Presbyterian Tribune,"** have endorsed voluntary euthanasia, the editorial said that "Christians ought to be more concerned with the creation of good lives than with the limitation or destruction of inferior ones."

Legislation for legalizing "mercy killings," which the Euthanasia Society of America plans to introduce into the state legislature, "ought not to be enacted at all," the editorial asserted, adding:

"It involves extension to the State and to a special class in society a degree of power which has dangerously unmoral potentialities."

"Medical science, sociology, and religion can make creative, rather than destructive contributions to social well-being," the publication contended. "Medicine can relieve physical pain—even the pain of the hopelessly incurable. Religion, sociology and psychology can work together on the task of regeneration of the human mind and soul."

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Denver Rabbi Opposes Distribution of Bibles

Fights Efforts of Gideons to Give New Testaments to School Children

Denver—Rabbi Bernard Baskin of Temple Emanuel here said proposals by the Gideon Society to introduce the New Testament into Denver schools would accentuate religious differences and "abrogate the traditional American separation of church and state." He was one of several rabbis opposing Bible distribution in schools.

At the same time Rabbi Baskin denounced as "fallacious utterances" the remarks of Attorney Samuel Menin, an atheist, who had asserted that the Bible promotes criminal tendencies in children.

"I am extremely distressed," Rabbi Baskin said, "at the apparent misconceptions now prevalent in regard to our position on the Gideon Society's proposal to distribute literature throughout the school system.

"As ministers of religion dedicated to a religious point of view and to a religious way of life, the Bible is sacred in our eyes and to our congregants and constitutes the very foundation of our faith."

The rabbi said he agreed with the Gideons that there is a greater need for religion and for reading of the Bible, but, he asserted, "we cannot accept their assumption that their proposal would achieve this end."

He based Jewish opposition on the following principles:

1. The introduction of sectarian religious matter into the school system would abrogate the traditional American separation of Church and State and would lead to the introduction of diverse religious matters into the school system. If this proposal were adopted by the school board, the introduction of any religious matter, however, distasteful, could be approved.

2. Religious differences would be accentuated under this plan and would lead to much embarrassment for many students.

3. The school child is not prepared emotionally and intellectually to understand the full implication of the pledge which appears in each Gideon Bible.

Meanwhile, Menin, the atheist, became the center of a many-sided religious bombardment. He was attacked editorially in Denver's major newspapers and received challenges for debates from ministers throughout the Rocky Mountain region. He has accepted to debate issues concerning the Bible with a Canon City minister.

Lutherans Shipped 3,206,584 Pounds of Relief in 1946

Detroit — Relief shipments sent to Europe and Asia in 1946 by Lutheran World Relief, Inc., totaled 3,206,584 pounds valued at $2,460,317, Dr. C. E. Krumbholz, chairman of the agency's administrative committee, reported here at the quarterly meeting of the American Section of the Lutheran World Federation.

Dr. Krumbholz said the shipments included 27,535 bales of clothing and bedding, 9,124 bags of shoes, 3,686 cases of food, and 499 cases of medical kits, sewing equipments, soap, Bibles, theological books and other materials.

Some 2,791,075 pounds of the total were allocated to Germany for distribution through the Hilfswerk, German Evangelical Church relief organization, Dr. Krumbholz stated.

In addition, 11,580 pounds of supplies were consigned to Austria; 9,970 pounds to China; 26,870 pounds to Czechoslovakia; 20,505 pounds to German refugees in Denmark; 11,119 pounds to Polish refugees in England; 200,090 pounds to Finland; 28,440 pounds to Holland; 10,430 pounds to Hungary; 10,825 pounds to Latvian refugees in Germany; 53,480 pounds to Poland, and 32,200 to Yugoslavia.

According to Dr. Krumbholz, less than one per cent of the total goods sent abroad have been lost or received in poor condition. He said all supplies are insured from the time they leave this country to the time they arrive in the interior of the countries designated for distribution.

Protestants and Catholics Pray for End of Hunger

Krefeld, Germany—Twenty thousand persons jammed the central square of this Rhineland city to join in a prayer composed by Protestant and Roman Catholic leaders beseeching "that hunger and distress may cease" in Germany and throughout the world.

The invocation was prefaced by an appeal to fellow Christians "of all confessions in the whole world" to pray with the German people in their "deep anxiety that the misery in this country may involve new guilt and continue to do so." It was signed by leaders of the Roman Catholic, Evangelical, Mennonite, Baptist, Old Catholic, and Free Protestant denominations.

Text of the prayer, which Christians in Germany and elsewhere were urged to repeat, was as follows:

"O Lord, grant us that hunger and distress may cease everywhere and thus also in Germany, that refugees and people expelled from their soil may find shelter; and above all, O Lord, help them who are in utter despair and hopelessness.

"O Lord, grant us that from the ruins new life may grow—life that will be worth living and where every one can work for his own benefit and that of mankind.

"O Lord, give peace to this people so sorely stricken.

"Give husbands back to their wives, sons to their fathers and mothers, and let prisoners of war return to their families.

"Give every one that peace Thy Son Jesus Christ has promised to all people of good will."

Federal Council Praises Delegation to UNO

New York—The United States delegation to the General Assembly of the United Nations was praised by the executive committee of the Federal Council of Churches here for its support of principles "enunciated by the Churches for the establishment of a just and durable peace."

The Committee also commended the U. S. delegation for its leadership in helping to make the General Assembly "a place where the conscience of the world can be heard and where world opinion can powerfully influence the course of world events."

Some of the achievements of the General Assembly toward the protection of religious liberty and the safeguarding of human rights and fundamental freedoms were listed by the Committee. These, described as "of special interest to the Churches of Christ in America," were:

Recognition of the necessity of an early general reduction and regulation of armaments and armed forces; establishment of the Trusteeship Council and incorporation of agreements for "complete freedom of conscience, freedom of religious teaching and the free exercise of all forms of worship"; and approval of the constitution of the proposed International Refugee Organization.

Also, authorization to establish a Committee to study the methods by which the General Assembly may encourage the progressive development of international law and its eventual codification; and invitation to member states to enact legislation to prevent and punish the crime of genocide.

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ggests Protestantism Preach Real Theology

e Asserts Time Has Come for Second Reformation in Church

HICAGO—A new Reformation with a revitalized theology is a major l of contemporary Protestantism, ry R. Luce, publisher of *Time, Life Fortune* magazines, said here at annual luncheon of the Church eration of Greater Chicago.

uce, son of a Presbyterian mission- criticized "the non-creedal, non- logical, non-ecclesiastical, fashion- Protestantism of the last few dec- " for uttering "an appalling amount onsense not only about religion but about politics and economics, about and about peace."

e said Protestantism in the twen- n century "has been blown about by y wind of secular doctrine."

rotestantism today requires a strong- and better theology and a clergy will preach this theology, Luce ended, adding that laymen "have greater responsibility than to see to hat we have a thoroughly trained, llectually disciplined pastorate."

he publisher asserted that Sunday ol curricula should be drastically red to bring more teaching about and the Bible into church school- ns.

What about Christianity in the pub- school system, which over the past tury Protestants were mainly re- nsible for having established?" he ed.

lthough religion in the public schools "tough" question, he said, "it is ainly time that Protestants, if they 't do anything else, should unite on rogram to bring the knowledge of to our boys and girls at school."

e praised the Protestant churches having brought great moral influ- e to bear in the creation of the San ncisco Charter through the Federal ncil of Churches' Commission for a t and Durable Peace.

But," he said, "so far as I know, no ally clear and effective thinking been done in social and economic blems."

urch Editors Ask Fairer wsprint Treatment

Washington, D.C. — Two spokesmen religious periodicals appeared here ore a sub-committee of the Senate all Business Committee to urge the ring of short supplies of newsprint ong smaller users to bring about a re equitable distribution. They were Rev. John S. Randall, editor of the holic Courier-Journal of Rochester, N.Y., and H. H. Riemer, of the Watch-tower Bible and Tract Society.

Speaking on behalf of all American Catholic publications, Father Randall declared that these periodicals, along with others, "should enjoy their share of the newsprint available in this time of emergency." He said publishers could arrange such sharing voluntarily, but "if it is not settled voluntarily, it may sooner or later have to be solved by regulation."

"Because one is classified as a large publisher and uses more paper, it does not follow that he serves a greater public interest than the publisher who worries along on far less paper," the priest-editor declared. He said he had heard widespread reports of black market operations, and added that "if this practice continues, it will result ultimately in the survival of the stronger publishers and the death of the weaker."

Riemer testified that the Watchtower society is "devoted entirely to preaching the Gospel by the printed page," but is in "a dire situation" because it has lost its source of supply and has not been able to find another.

Declaring it was "deplorable" that his organization was deprived of newsprint while other publications are able to devote full-page advertisements to French perfume and mink coats, Riemer urged an immediate return to federal rationing regulations, a price-fixing agency for the paper industry, and modification of anti-trust laws to cover newsprint imports.

In the course of his testimony, Riemer charged that newsprint had been offered to his organization in the open market at $225 and $250 a ton, about three times the New York base price.

No other church representatives were scheduled to testify before the sub-committee.—*R.N.S.*

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Women and the Ministry

At this writing 77 Presbyteries out of 268 have reported on "Overture D" which would amend the Form of Government of the Presbyterian Church, U.S.A., to allow the licensing and ordination of women to the gospel ministry. Thirty-six have voted for the Overture, 41 against. Some of the debates in the Presbyteries where the issue has come up for vote indicate that many of the presbyters and elders have failed to think about the matter before facing it. Presbyteries which are voting "no action" are side-stepping their responsibility in this as in all matters where such neutral votes are recorded.

If Overture D fails to receive the necessary majority vote of presbyteries before the 159th General Assembly at Grand Rapids in May it will *not* become a "dead issue." It has been before the Church at intervals for the last fifty years and popular interest in it has increased mightily in the last decade. If we do not open the way to the ordination of women this year it will be opened in some future year.

Arguments of the Opposition

Through the years of argument on the issue of admitting women to the ministry, opponents have quoted Paul's words to Timothy: *I suffer not a woman to teach, nor to usurp authority over a man.* Debates in presbyteries this year have included statements that "If Jesus had wanted women to be ministers He would have called women to be His disciples."

Dr. John H. McComb, minister of Broadway church, New York City, preached against the overture from his pulpit recently and said:

> Women are not temperamentally fitted to be ministers, and that is no doubt the reason the Bible forbids their holding the office. Women are not especially good at keeping other folks' secrets, and that is one of the things a minister must do. Women are apt to be influenced by their feelings in matters of belief rather than by sound judgment, and this unfits them for the ministry.
>
> Women are not usually too kind and sympathetic with other women, and this would unfit them for the work of the ministry. Also there has been a tendency on the part of men, wherever women have been given undue prominence to "let the women do it" and to neglect their Christian duty.
>
> Therefore, I hope with all my heart that the proposal to ordain women will receive an overwhelming defeat such as it rightly deserves.

Confusion of Issues

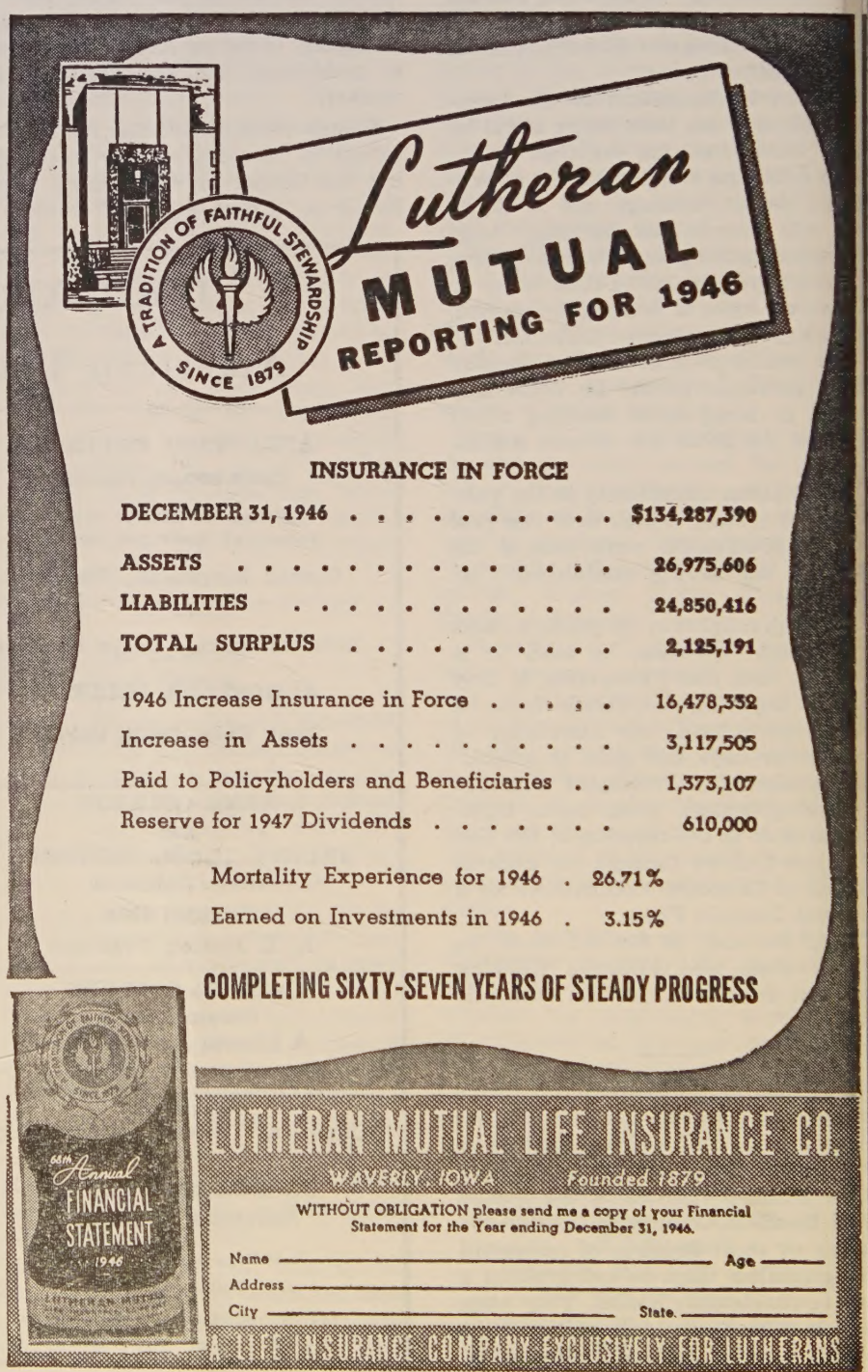
Some of the fears expressed with reference to the proposed overture have been based on fallacious suppositions. For example, it has been suggested that admission of women to the ministry of the Word and the Sacraments would lower the standards of qualification for the ministry. Such a suggestion is groundless because the overture makes no provision for any change in the requirements for the ministry as outlined in Chapters XV and XVI of the Form of Government.

An economic factor has come into the debates. It is assumed that women could be paid less than men as ministers of parish churches and, therefore, parish churches would turn to them to save money! It is true that in other Churches which have women in the ordained ministry there are consecrated unmarried women serving rural parishes at incomes less th those usually deemed necessary f male ministers.

On the other hand, any parish chur —large or small—which deliberate looks for a "cheap" pastor is a "chea parish. The sex of the minister w not alter that fact. A parish whil would call a woman to "save mone will seek an inexpensive minister fr the present male constituency.

Feminism in the Pastorate

One of the weakest arguments again ordination of women has been the a sumption that, if Overture D is a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ed by the presbyteries and adopted
ne General Assembly it will result
great flood of candidates for or-
ion from among the young wom-
the Church. One of the foremost
ymen in the contemporary world
d he happens to be a Presbyterian
ote to the editor of *The Tribune:*
n in favor of Overture D. Women
estive under what they regard as
crimination on the grounds of sex.
congregations will call women as
rs. Many women already serve
ly as assistants to pastors."
e experience of the Congregational
ch has shown that relatively few
en feel the call to the gospel min-
If the Presbyterian Church were
limit women to the ministry there
d be *fewer* in the Congregational
ch because some very gifted Pres-
rian young women have received
regational ordination.
ere is a great ministry of pastoral
selling which can be done effec-
y by women—even as women have
ided some of the country's best
niatrists and social case workers.
ay that women are ineligible be-
e Jesus had no women disciples, is
nreasonable as it would be to bar
en from other learned professions
use there were no women physi-
, lawyers, legislators, etc., in the
nt world.

—*The Presbyterian Tribune.*

Educator Attacks
ools for Silence on God

ston—Public schools are not ful-
g their primary purpose of educa-
for citizenship in American democ-
because they maintain a policy of
ce with respect to faith in God,
as charged her by Dr. Luther A.
gle, dean of Yale Divinity school.
ddressed several hundred theologi-
students, clergymen and educators
e concluding session of the Insti-
for Religious and Social Studies.
. Weigle said that "for more than
centuries the public schools had
le place for religion, but about 100
s ago a process of secularization
n which has led to the present
st complete exclusion of religion
public education."
When it omits faith in God from its
hing," he said, "the public school
s a distorted and untrue view of
ry and of literature and of human
ety.
The public schools may and should
r to religion, as occasion arises,
rally and wholesomely, without
matism, without bias, and without
ction or strain. The public school
s to pass on to children the great
tage of our founding fathers but
oils it by eliminating all reference to what they deemed to be their highest motives.

"Its hope is that the children will in maturity do what is just and right, but it carefully refrains from letting them know what our fathers regarded as just and right, and why they did so.

"It undertakes to launch them on citizenship in a democracy without equipping them with those inward controls of conscience and faith which are necessary if democracy is to be anything other than a welter of conflicting wills."

Religious education of American children cannot be undertaken entirely by the public schools, he said, and churches and synagogues must share this responsibility.

"Let the public school exclude sectarianism, but make explicit its belief in God; let it leave to the family and to churches and synagogues the responsibility for education in the whole range of religion but let it keep in its own life provision for the education of children in due reverence for God and faith in God. That is part of its public duty," he concluded.—*R.N.S.*

The Bible in Human Relationships

Surveys show that the Bible is being read by more people today than ever before. The war is, of course, responsible. Families at home, men on the fighting fronts and prisoners of war need faith to see them through. But what about tomorrow? Will the truths of the Bible now being absorbed by more millions than ever change human relationships so that "peace on earth, good-will towards men" will really prevail?

Dr. Francis C. Stifler, editorial secretary of the American Bible Society, says "there is no better instrumentality to speed the rehabilitation of bleeding Europe than the Bible." The best things in American life spring from it The founding fathers who built the framework of the republic were nursed and reared on the Bible and wove the wisdom and love of humanity gleaned from it into the fabric of our Society.

When human relationships clash in bitter struggle and in war, it is because the teachings of the Bible have been ignored.

Daniel Webster once said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm our glory in profound obscurity."

While to the casual observer business and the Bible seem an insoluble mixture, a study of the lives of some of our business giants reveal the steady influence of the Bible. John Wanamaker, founder of a famous department store, was a lifelong student of the Bible and a man who earnestly sought to guide big business by it. A half century ago, he stated with remarkable insight:

"I cannot too greatly emphasize the importance and value of Bible study —more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon the external principles laid down by God himself."

How quickly international cartels and monopolies would vanish if other business leaders followed Mr. Wanamaker's profound advice.

Wherever the Bible has gone, Dr. Stifler points out, men's way of living has had to change:

"They abandon their dirty huts and build decent homes. They begin to cleanse both their bodies and their minds. They begin to sing new songs. They develop new arts—they are on the march to the rich human heritage which God intended for them."

This noted Bible authority and Christian leader believes that the better world of tomorrow must have its roots in the home—the kind of home in which the Bible has an exalted place. His words are worth remembering:

"If the world for which we are struggling now is to be a world where righteousness shall prevail under democratic rule, the common man, who is the ultimate ruler, must know something about the sources of the freedoms he would enjoy. These freedoms are essentially religious. They have never been successfully propagated apart from the popular use of the Bible. The only place in the present set-up of our American life where the Bible can be effectively used to this end is in the home. The hope of the future of the world appears then, to be invested in the wider use of the Bible in the home. It is God's instrument by which men may be empowered to resist evil, do good, love their neighbor, build happy homes, strengthen nations, achieve peace and usher in the Kingdom for which our Savior taught us to pray."

—*The American Lutheran.*

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